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$3,00 PER YEAR IN ADVANCE.] Truth wears no mask, bows at no human shrine, seeks neither place nor applause; she only asks a hearing. [SINGLE COPIES **EIGHT** CENTS.

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Literary Department.

"From Lucy Larcom's New Volume of Poems."

MY ANGEL-DRESS.

Heavenly Father, I would wear
Angel-garments, white and fair;
Angel-vesture undefiled
Wilt Thou give unto thy child?

Not a robe of many hues,
Such as earthly fathers choose;
Discord weaves the gaudy vest:
Not in such let me be drest.

Take the raiment soiled away
That I wore with shame to-day;
Give my angel-robe to me,
White with heavenly purity.

Take away my cloak of pride,
And the worthless rags 'twould hide;
Clothe me in my angel-dress,
Beautiful with holiness.

Perfume every fold with love,
Hinting heaven where'er I move:
As an Indian vessel's sails
Whisper of her costly bales.

Let me wear my white robes here,
Even on earth my Father dear,
Holding fast Thy hand, and so
Through the world unspotted go.

Let me now my white robes wear;
Then I need no more prepare,
All apparelled for my home
Whenso'er thou callest, "Come!"

Thus apparelled, I shall be
As a signal set for Thee,
That the wretched and the weak
May the same fair garments seek.

"Buy of Me," I hear Thee say;
I have nought wherwith to pay,
But I give myself to Thee;
Clothed, adopted I shall be.

WILFRED MONTRESSOR;

OR,

THE SECRET ORDER OF THE SEVEN.

A ROMANCE OF MYSTERY AND CRIME.

BY THE AUTHOR OF "FLORENCE DE LACY, OR THE COQUETTE," ETC.

BOOK SECOND-THE ARREST.

CHAPTER XVIII.—THE LIBRARY—THE DETECTED GAMBLERS.

When Alfred Tracy entered the breakfast saloon, on the succeeding morning, he fonud only a domestic in attendance.

"Quite late, Margy, am I not?" he remarked.

"Breakfast is waiting for you, Mr. Alfred," replied Margaret, a stout, healthy country girl, employed as a cook in the family. "Mr. and Mrs. Tracey left the table half an hour ago; but I have kept a dish of hot coffee for you, and some nice buttered toast."

"Thank you, Margy."

The young man took a seat at the breakfast table. He ate, sparingly, an egg or two and a bit of toast, and leisurely sipped his coffee. He was reserved and thoughtful. The expression of his features was indicative of mental uneasiness and distress.

Notwithstanding the gloomy aspect of the weather out doors, his toilet manifested the utmost care and attention.

From the breakfast saloon Alfred Tracey proceeded to the door of an apartment in the second story. He tapped lightly at the door and was instantly admitted. Mrs. Tracey was sitting near a small table, the surface of which was covered with books and portfolios of prints and engravings. The apartment was small, having two sides occupied with shelves and a choice collection of standard works in the modern languages, and containing, besides, a carpet, a table, several chairs, and a number of choice engravings, elegantly framed, hanging from the walls.

"Good morning, Mrs. Tracey," said the young man. "This damp, drizzling day must be my excuse for late rising, and for intruding upon you."

"You are welcome to my sanctum, Alfred," replied Mrs. Tracey, with a serene expression of countenance. "As regards your late rising, you have, perhaps, a better excuse than the weather."

"My entrance disturbed you last night?" said Alfred Tracey, inquiringly.

"I heard loud voices in Mr. Tracey's apartment at a late hour of the night," observed the lady, gravely. "Was there an altercation between your brother and yourself?"

"There were some sharp words, certainly."

"Do not quarrel with your brother, Alfred. He is hasty and violent in his temper, but you are the younger and should not retort with bitterness. Iam deeply interested in ascertaining if the altercation was on my behalf.

The young man hesitated to reply.

"It is as I feared," continued Mrs. Tracey, with increasing gravity. "The past cannot be recalled, whatever may be the extent of my pain and mortification. But if you really value my friendship you will abstain hereafter from the indelicacy of any interference between my husband and myself. I act on fixed principles, in all my relations to others, which I cannot suffer to be infringed by mistaken zeal or kindness. Excuse me, Alfred, for this necessary freedom."

"You need not fear any repetition of my quarrel with Owen," said the younger Tracy, humbly—"especially as I am so soon to leave New York on a perilous voyage."

"A voyage, Alfred?"

"Yes," replied the young man. "I am weary of idling about New York, and I have accepted the post of supercargo to Canton."

"It affords me sincere pleasure to hear that you have obtained active employment, even at a distance from your home and friends. At your time of life every man should be engaged in some useful and profitable occupation."

"I sail in ten days."

"So early!" exclaimed Mrs Tracey, in a tone of surprise.

"My departure is indeed sudden and unexpected. The interruption of our friendly intercourse, and the destruction of my dream of intellectual enjoyment in this pleasant library, are occasional sources of regret."

"You will soon overcome these feelings. Your nature is ardent and enterprising, and will assert itself in a career of honorable exertion if you acquire the mastery of your inclinations and passions."

"A difficult task."

"Difficult, but not impossible. Self-control, the first requisite of greatness. To him who has conquered his own spirit, all other triumphs are easy."

"I perceive, my dear sister, from the tone of your remarks, that you have some distrust of me. This distrust is founded upon a just appreciation of my mental qualities. I am rash, impetuous, excitable."

"The knowledge of your faults will the better enable you to correct them."

"You puzzle me greatly," said Alfred Tracey, with a peculiar smile. "You are free from concealment and hypocrisy, and yet I am not deceived by your apparent coldness of manner. Sentiment—enthusiasm—passion—all are yours."

"They exist, perhaps, in every human soul," observed Mrs. Tracey slightly confused.

"Within me," replied the young man, "they have inspired a restless craving for excitement which has at times driven me into follies and vices."

"It is wrong, Alfred."

"My judgment does not yield implicitly to yours. The hope of happiness is the source of human exertions."

"The life of a true man, or true woman, is a continued struggle between reason and passion. Happiness does not spring from indulgence."

"But there are natures whose impulses are irresistable. In mine, among other powerful desires, is an insatiable thirst for affection and tenderness. Will it condemn me in your eyes if I confess that the hope of quenching this thirst has tempted me even into the haunts of profligacy and vice?"

"It is not for me to condemn you," replied Mrs. Tracey, seriously; "but you will find it impossible to derive the gratifications of such feelings from the society of unworthy objects."

"I know it," replied the young man, eagerly; "yet how can I hope to meet with a being whose sympathies will entirely correspond with mine?"

Mrs. Tracey remarked, with a pleasant smile, "You are yet young, Alfred."

"Ah! do not mock me," exclaimed Alfred Tracey, with a flushed countenance, and a rapid, impressive articulation. "I have never found a human being to whom I dared confide the most sacred emotions of my heart. Such a being I should love, cherish, idolize. And yet my love would be controlling, exacting, merciless. I should demand every pulsation of the heart, every thought of the soul. I should be jealous of the beauty and majesty of nature, of the ceremony and kindly intercourse of society; for I should pant to exist perpetually in the atmosphere of love, and to revel in the sunshine of tenderness. This has been my dream of delight, even when I have seemed most wild and reckless."

"Why not seek to realize it?" said Mrs. Tracey, in reply.

"How? where?"

"There are thousands of persons in the world whose desires are ardent, whose souls are as exacting as yours."

"You comprehend me, then? said the young man, with a beaming countenance. You have dreamed, like me, of a life which should be love. Ah! pardon me," he continued, as Mrs. Tracey withdrew her eyes from his fiery glance, and turned her face aside covered with blushes—"pardon me, if I have torn away the veil from your heart."

Mrs. Tracey recovered herself instantly, and replied with calmness:

"The question is not of me, or of my feelings."

At that moment the door of the library was opened by a servant.

"Well, Thomas?"

"A gentleman at the door wishes to see Mr. Alfred Tracey."

"Fred Willoughby, for a pound," said the young man, rising and addressing Mrs. Tracey. "Last evening I made a partial engagement to spend the morning with him, but I did not expect him, in such disagreeable weather."

Alfred Tracey bowed, respectfully, and withdrew to join his visitor in the hall.

"So Willoughby, after a night's sleep, you are still determined to seek revenge on our southern friends."

"You make shrewd guesses, Alfred," replied Frederick Willoughby.

"The announcement of your name recalled at once the challenge of Captain Harcourt. Though but little of a Yankee, I guessed, instantly, that you had armed yourself for the contest like a knight of true valor."

"You are right," said Willoughby, laughing? and now to the field."

The young men left Owen Tracey's residence, arm in arm. Their promenade was by no means agreeable. A chilly, northeast wind had commenced blowing during the night, and the air was filled with a thick, drizzling mist that defied the protection of umbrellas. The pavements were wet and muddy. Every thing looked uncomfortable—the streets, shops, the straggling pedestrians; the cribs and omnibuses with their lean, plodding horses and sulky drivers; even the gilt-lettered sign-boards, and the magnificent plate-glass windows, had a dull, heavy, unattractive appearance.

At the distance of about a quarter of a mile from the corner of a building devoted to the mysterious rites of the sporting gentry, Alfred Tracey and his companion entered the club house without ringing, and passed up stairs to a large room in the second story.

The apartment was richly furnished. The floor was covered with a three-ply Brussels carpet of an elegant pattern. Half a dozen large mirrors, with carved gilt frames, and as many fine oil paintings by celebrated masters, were suspended from the walls. The chairs and sofas were of mahogany, stuffed with mohair. Beneath a painting of the Graces, by an Italian master, stood a magnificent side-board, nine or ten feet in length.

Upon this side-board an excellent lunch was hospitably provided for morning visitors. There were several dishes of meat and poultry, pine apples cheese, Bologna sausages, soda crackers, fresh rolls, and two or three varieties of fruit, Decanters of brandy, gin and other liquors: bottles of Sherry and Madeira; pitchers of iced water and empty glasses, were ranged behind the more solid refreshments.

Tracey and his companion partook slightly of the lunch and then advanced toward a small group at the upper end of the room. Eight or ten well-dressed persons, of gentlemanly appearance, were assembled round a Faro table and were betting heavily against the bank. The table itself was constructed of mahogany, in a finished style of workmanship. All its appurtenances were elegant and costly. The counters were of ivory, beautifully colored and stamped with figures to determine their representative value.

Their appearance was greeted with a slight nod of recognition by several of the players. Chairs were offered them, but they remained standing in the vicinity of the table. While thus engaged in watching the events of the game a small spare man in the dress of a waiter approached them. He wore green goggles, and spoke with a peculiar, indescribable drawl:

"Colonel Harcourt and Mr. Orme are playing at cribbage in the card room."

"We'll join them, at once," said Alfred Tracey, turning to his companion.

The young men left the apartment and proceeded up another flight of stairs to a room in the third story. Upon entering the door they beheld two persons seated on opposite sides of a mahogany card table, with a cribbage board lying between them. The players threw down their cards as the young men appeared, and rose to exchange salutations.

"Upon my word, I am glad you have come." said one of the players, a tall, gentlemanly personage, with prepossessing features, black glossy whiskers, and a long curling moustache. "I am no match for Harry, this morning, at cribbage."

"Your favorite, fortune, has jilted you, Captain" replied Henry Orne, with a low chuckle. The speaker was a short, thickset man, with an illfavored countenance and a decided squint of the eyes.

"Not a bit of it, Harry; only a little caprice of her's," rejoined the Captain: "but I'll give up the game to you. What a dueced disagreeable day, "he continued, addressing Alfred Tracey.

"Yes," said the young man, "a promenade in Broadway, at present, is as bad as a run of ill-luck."

"Do you think so?" remarked the Captain, with a keen, searching glance; "we'll test your philosophy this morning. Waiter!"

The man who had accosted Tracey and Willoughby, in the lower apartment, presented himself.

"Ha! a new face," continued Colonel Harcourt. "What is your name, waiter?"

"James, sir."

"Well, James; arrange the table properly, and bring new cards."

The waiter obeyed the orders of the Captain promptly and quietly.

The gentlemen seated themselves around the table, and Orme commenced shuffling the cards.

"Now, James—a thimbleful of brandy and water to stiffen my nerves," said Captain Harcourt. "Tracey—Willoughby I would recommend it to you, as a specific against cold and rheumatism.

Deal, Harry. They tell me the racing was splendid, yesterday, on the island. I promised Colonel Johnson, positively, that I would be there; but I was obliged to disappoint him. He will lecture me with a vengeance, for he always keeps an engagement himself, and he expects it in others. He is a devilish good fellow, Harry."

"The best man south of Mason and Dixon's" replied Henry Orme.

Captain Harcourt's loquacity soon gave way before the interest excited by the events of the game. There was little conversation between the parties except in the technical language of play. At regular intervals of about half an hour, the waiter entered the apartment to ascertain if his services were required. Although seeming to take no interest whatever in the game, he sometimes lingered near the players, fascinated, as it were, by the heaps of gold and bank notes lying before them.

During an hour or two the scales of fortune were almost evenly balanced; but, at length, Frederick Willoughby began to lose heavily. His prudence deserted him amid his reverses. As he continued to lose, he bet more and more freely.

It happened at length that a spirited contest arose between Captain Harcourt and Willoughby. The amount of money upon the table, with the pictures downward, drew a small wallet from his coat pocket. He took out several bank notes and flung them carelessly upon the pile in the centre of the table.

"Five hundred more,"

You bet largely upon three kings, Mr. Willoughby," interposed the waiter, with his peculiar drawl.

The players turned their faces toward the speaker in wonder and astonishment, and Willoughby exclaimed, somewhat angryly:

"What does this mean?"

"It means, sir," said the man, respectfully, "that you might lay your cards with the pictures up with as much propriety as to spread them before you in that manner. You are playing with advantage cards."

"Advantage cards?" said Willoughby, inquiringly.

"Certainly, sir," replied the waiter, with a quick motion, seizing the pack of cards, upon the table, and running them off rapidly, with the faces downward. "Turn the cards after me, Mr. Willoughby: six of hearts—queen of diamonds—four of clubs—nine of clubs—ace of spades."

Thus he run through the pack, Frederick Willoughby following his movements with awakened curiosity and kindling suspicions. The countenances of the other players revealed the most contradictory emotions.

"Why have you furnished a party of gentlemen with such cards as these?" demanded Willoughby, with dignity.

"I did not furnish them."

"Who then?"

"Perhaps Captain Harcourt can explain," said the man, with an emphatic drawl.

"Liar and puppy!" shouted Captain Harcourt his eyes flashing angrily: "where is your master fellow?"

The waiter quietly removed the green goggles from his eyes, and gazed upon the speaker with an expression of hatred and contempt.

"Jim Fogle!" muttered Captain Harcourt.

The man smiled, and turning to Frederic Willoughby and Alfred Tracey, remarked: "Young gentlemen, you have been decieved in your associates; permit me to introduce to you Captain Harcourt, alias John Harker, alias Black Jack, and Mr. Henry Orme, alias squint-eyed Harry—gentlemen well known to our fraternity."

Willoughby started to his feet, with a sense of inexpressible contempt and abhorence. "Let us be gone Tracey, we are among cheats."

The other players rose likewise from the table. The detected swindlers vainly strove to brave the exposure.

"The man is a liar," Captain Harcourt attempted to say.

"Captain—Harry—give it up," said Jim Fogle, quietly. "It's no go. Did I not promise you, last December, when you served me that shabby trick with Sam Stevens, that I would be even with you? Noise and bluster is useless, here. Don't I know that you are a couple of as arrant cowards, as draw breath in the city! I have had my revenge, and am willing to say quits:—quits shall it be?" inquired Fogle, with a sneer.

Either from policy or fear, the men made no reply.

In the meantime, Fredric Willoughby was moving toward the door followed by his companion Tracey, who was earnestly remonstrating with him.

"I will go, Alfred," said Willoughby, with determination.

"Not till they have disgorged."

"They are cheats, common swindlers," said the other; "I will have nothing to do with them.

"Go, then," exclaimed Alfred Tracey, "and leave me to deal with them. They shall disgorge the money they have won from us, and account for their letters of introduction to me, or I will hand them over to the police."

"As you please, Tracey."

Frederick Willoughby left the house with a firm resolution never to expose himself a second time to so mortifying an adventure. His feelings toward Alfred Tracey were insensibly affected by the scene which had occured.—Through his agency, however innocent he might be, he had consorted, during a portion of two days, with swindlers and cheats.

The drizzling rain had entirely ceased, though the sky was still dark and cloudy. The young man did not proceed directly homeward. In the course of a circuitous walk he at length discovered that he was traversing Orange street. Glancing at the stoop of an old wooden building, which he was approaching, he perceived in the doorway the person of Mr. Joshua Grayson, a respectable and wealthy resident of his own neighborhood.

Willoughby bowed, and passed on.

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A Child Captured by an Eagle and Carried a Distance of two Miles.

A gentleman named Bowers, from Meigsville, Jackson county, now in town, informs us that on Christmas eve, about 3 o'clock in the afternoon, the farm of a Mr. Whiteside, about five miles from Meigsville, was the scene of a most exciting and nearly fatal event: It is briefly this:

Mr. Whiteside was in the little town doing some business; his wife was away at a neighbor's, where a sick child was struggling with *cholera infantum*; and the only in-door servant they had was out to the barn looking after some cattle, when their child—a bright little boy, just learning to toddle around on its little feet and prattle the name of "pa," tumbled or crawled out of its cradle, in which it was left asleep by the servant a few moments before, and managed somehow to get to the door, which was unfortunately left open at the time, although the girl left in charge of the place avers that she had closed it on going out. The child tumbled into the front yard, it is supposed, and was crying and sprawling around, when a great gray eagle, seen by the girl as she was leaving the barn, came swooping down, and fastening its immense and cruel talons in the clothing of the little boy, rose up apparently with much difficulty, as high as it could, which was not very high, and sailed off across the adjacent woods, just skimming, as the servant says, the tops of the trees.

When the servant saw the eagle coming down, as she was leaving the barn, she had a presentiment of the strangest kind, and says she felt that the child was out of doors, and that the fierce bird of prey was pouncing down upon it: but when in a moment after, she beheld the great tyrant of the air rise above the housetop with the little child in its claws, she grew dizzy and fell to the ground. Her weakness, however, did not continue long, the cold air blowing across her face revived her quickly, and jumping on her feet and gazing round wildly, she saw the eagle disappearing over the woods in the direction of the Cumberland river.

She was filled with but one impulse—to rescue the little boy. She became as one frantic, for she had a remarkable affection for the child. She rushed forward, bounded over the fence as if she were endowed with the lightness and agility of a deer, dashed into the wood, dark and tangled as it was, not taking time to hunt out footpaths, or cow tracks. She instinctively felt that the thieving bird would keep in a straight line, and she kept in a straight line also. With the strength and unthinking courage of a strong man who has become suddenly deranged, she dashed the undergrowth aside, crossed the ravines as if she had been on a level plain, spurned the fallen trees and jagged rocks as if they were the smoothest and softest moss.

The patch of wood was fully a mile and a half through; but the girl made the run to the other edge of it without feeling in the least fatigued. Beyond the wood, and between it and the river, lay a patch of cleared ground, partly marshy and partly cornfield, full of old stumps. When she left the wood and had a clear view, she saw the eagle as if he were inclined to alight with his burden somewhere in the neighborhood of the river. This gave her new courage and fresh hope, and she ran forward with increased speed.

It luckily happened at that time that there was a man hunting in the neighboring marshes, and just at the particular moment when the eagle reached the ground with his burden, a shot went so dangerously and alarmingly near him (for the hunter was behind a clump of bushes, about twenty yards off, and had his back toward the spot where the eagle and the child were), that he mounted into the air again, but this time without his burden.

The pursuing girl was filled with joy when she beheld the bird rise without the child. But fearing he would return, as he seemed inclined to do, she set up a vigorous shouting as she ran which attracted the hunter's attention in that direction, who seeing the eagle quite near him, and a lady rushing down the slope with streaming hair and garments, and wildly shouting, concluded at once that there was something strange and perhaps dreadful in his immediate vicinity, and he also set up a vigorous hallooing, and proceeded to load his gun with much precipitation, forgetting to go after the game which he had just shot. The eagle soon became aware of the formidable opposition he would meet if he attempted to recapture his prey, and thinking better of it he wheeled round and swung himself, in one grand swoop, across the river and disappeared behind the shelving rock which forms its opposite bank at that point, before a shot from the hunter's gun was ready to speed its flight to his bold heart.

When the girl came down to the hunter she fell stiff, and was not able even to indicate what was the matter. While the rough gallant was endeavoring to restore her to consciousness, he heard the scream of a child, and leaving the slowly recovering girl, he went toward the spot where the screaming came from, and beheld a fine, healthy, rosy boy, with torn clothes, but otherwise uninjured, endeavoring to rise upon his little feet. The tears streamed down his innocent cheeks, and his face wore a most hideous expression. He took the baby in his arms and carried it to the girl, who was now sufficiently recovered to comprehend that her beloved charge was safe. She clasped it to her bosom covered it with kisses, and wept with joy.

In the meantime the mother and father of the child had returned home, and finding it empty, with no sign to indicate where the inmates were gone, save a bucket of spilled milk out near the barn, where the girl had dropped it in her flight, they became exceedingly anxious and uneasy; but the return of the servant, the hunter and the wonderful little *voyageur*, who had the most thrilling adventure that was ever heard of, restored them to tranquility. There was a truly merry and joyous Christmas in that household.

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☞ Mr. and Mrs. Gen. Thumb, Commodore Nutt, and Miss Minnie are "galivanting" down south. The rumor that Mrs. Thumb is about to "make her husband happy" is not true. Mr. Nutt and Miss Minnie have a brotherly and sisterly affection for each other, but they are not lovers. It is reported that the latter is engaged to be married to Gen. Grant, Jr., who does the light business at Wood's museum.

◆

☞ The man who sang, "O breath no more that simple air," went into the smoking-car, where the air was more mixed.

◆

☞ Why is the center of a tree like a dog's tail? Because it is farthest from the bark.

of organization until the meeting of the next Convention, and select delegates who possess the qualifications for the work of organization, and the objections may be obviated.

If in the following article any person or fact is misrepresented, no one can be more willing to be corrected, and make reparation, than the writer. Our best friends are they who candidly point out our faults. But the present object is not to find fault, but to correct grave errors, and prevent a fatal catastrophe, which the present policy must bring, unless, indeed, we submit to what our judgement tells is plainly defective and wrong.

If the Fifth Convention was an improvement on past Conventions, it shows our capacity for still further improvement. And if we will carefully consider the defects and errors of the past, we may remedy them in the future. An *unselfish* devotion to our highest intuitions will bring us out all right. While we thus learn from the past, improve the present and prepare for the future, the work moves forward through the same instrumentalities, and we have abundant room for all our capabilities. Let no one abate a jot or tittle of what he would otherwise do, so that in the practical results we shall lose nothing.

With many, who had borne the heat of the battle and longed to see Spiritualism take its proper stand as an organized and permanent entity, destined to live on and ever as the Religion of *Science* and *Demonstration*—and believing the time fully come when we could safely commence the great temple, by laying the corner stone in a thorough organization of the accumulated forces, the writer looked forward with more than ordinary interest to the assembling of the Fifth National Convention of Spiritualists. Having been a witness of these things "from the beginning," and a subject of *spirit conversion*, precisely as Saul of Tarsus, not on his way to Damascus, but to fill an appointment as a Methodist itinerant preacher six years before the Rochester rappings, and having watched the rolling of this stone cut out of the mountain without human hands until it promises to fill the whole earth his desire was intense to meet face to face the prophets and apostles of this New Dispensation—the active workers in every field of Reform—and not only aid in collecting and arranging the materials of the building, but also to become *en rapport* with them, and receive anew that baptism of "*fire and the Holy Ghost*" which would eminently qualify him to utilize the last fragment of a life mainly devoted to humanity.

With such purposes and feelings, at a great cost, he came two thousand miles to be present at the Convention; and having satisfied himself at an early hour that he was mistaken as to the "fitness of the materials," he became almost a silent spectator of the proceedings, which have failed to give us such an organization as we can adopt or recommend, and now propose to give the reasons for his want of faith in the men and the measures.

THE PURPOSE OF THE CONVENTION.

During the past year, the question of organization, in the papers, lecturers and private conversations, had been thoroughly discussed. The conviction had become general that the time for thorough and efficient organization had fully arrived. The conviction ought to have sent delegates deeply impressed with the importance of the work and amply competent to execute it. This would have furnished the best evidence of the integral fitness of the materials which must enter into the superstructure. Through all the past we have had conventions to establish and revise creeds, binding men's souls to falsehoods and the despotisms of priestcraft; the Convention was designed to liberate and create a body through which the vitalizing inspirations of the universe should flow out and onward upon humanity with a saving power unattainable by integral effort. But the fullness of time had not come—else we should have had just such an organization.

The first best evidence we could have had of the qualification of this body to do its work well would have been such a working organization, of its own materials, as would bring out its best constructive ability. In this it signally failed, if there was any constructive ability there. There was an abundance of ability there to talk, and talk well on the philosophy of Spiritualism, the phenomena of Spiritualism, and its adaption to meet a great want of humanity, but the how to accomplish the most in the shortest time and with the greatest economy, did not find its way to the surface.

To be more particular; the president of such a body should thoroughly comprehend the work to be done; he should be well acquainted with the peculiarities of the members, so as to bring out the particular ability for a particular work; he should understand when a speaker was discussing the question before the house, or some other question not at all pertinent, and bring him back to the text, without compelling "the point of order" every few minutes; he should also understand the ordinary rules of business and debate, and hold all persons impartially to them. In these requisites, the President of the Fifth National Convention was not eminently happy.

The committees were appointed by an arbitrary and unreasonable rule—utterly ignoring capability and efficiency, and compelling one person to serve on all the principal committees, while the arrangements did not allow time to attend to the duties of one efficiently. No one person should have been put on two committees. We were not a set of tricky politicians seeking to defraud each other, and we had a right—the people whom we served had a right to the best ability there, and the best use of the time we spent.

The committee on organization should have been composed of the most experienced and practical men and women in the body; and thus composed, they should have called to their aid any person or persons whose habits of thought qualified them to assist in the work. Instead of this, there seemed a disposition to exclude such persons. Some of the members of the Convention acted as though they were specially deputized to oversee the whole work, to give it an "*analytical criticism*" for the purpose of preventing the smallest possible mistake. The Committee on Resolutions seemed as much confused as the Committee on Organization. The writer, with much effort, was granted *two minutes* to present the Indian question and a resolution, the committee having determined to say nothing on the subject. Fortunately, while the two minutes lasted Mrs. H. was entranced by Indian spirits, and time was thus allowed to write the resolution on that subject. Outside of the organization there were few subjects of equal importance, and yet it was ignored until this resolution was literally forced upon the Committee: not only ignored by the Committee, but rushed through the Convention with indecent haste.

CONDUCT OF THE COMMITTEE.

The great business of the Convention was organization. To this all other things should have been subordinate. A fair division of the time should have been devoted to this subject, and ample opportunity afforded for those desirous to express their opinions. Instead of this, one forenoon session only was set apart for this purpose, and the speakers chose to run off on the Lyceum so that little was said on the main subject, in general session.

Foreign matter and speakers were introduced, disturbing the harmony and wasting the time of the Convention. We could have expressed the views of the Convention on human equality without presenting Mr. Douglas, and the same on peace without a speech from H. C. Wright, and another in reply from the President, who felt called upon to defend his own conduct in fighting and laying his own son upon the altar of his country. All this would have been well enough, but we had other and more important business which was neglected thereby.

The subject of that Secret Society and its badges had no business before that Convention, further than to lay it on the table and let those interested take care of their own business. It belongs legitimately to those who belong to it, and to nobody else. A fair expression of opinion from Spiritualists will condemn the whole affair, as unworthy the age and incompatible with the mission of Spiritualism. It hath in it the essence of *priestcraft*; it makes a distinction in the grand army of progress; it is an organized exclusiveness; its shibboleth must be pronounced; you must be tried and judged before you can be admitted to the inner sanctuary. Like all other secret societies and the churches, with their festivals and lotteries, it is partial and expensive in its methods of charity. Spiritualism is broad and free; its base is humanity, its apex the hierarchies of the Summer-Land. Let us beware of that spirit which says, "Stand thou there; I am holier than thou!"

In the discussion of the badge question there was exhibited a want of faith in the reliability and business integrity of men, disrespectful to Bro. Dyott, particularly, (*but not intended to be so*) which was unpleasant to the writer, and unfair to the agent of the Fourth Convention.—The time is coming when men will be selected for office who are as Cæsar's wife should have been—men who need no security. The selection of men who need security is evidence of the poverty of material, or our unfitness to select.

The discussion of the main business of the Convention was confined to a favored few who seemed always happy in securing the attention of the Chair, and utterly forgetful that there were others there as deeply interested as they could be in the proceedings. On the statement of Brother Kilgore, the chair ruled that the mover of a resolution was entitled to open and close the debate. Under this ruling, if the talking brethren could not say enough on the main question, they only had move an amendment and claim two more speeches: and this they did do, and insist on the *two speeches*. In this way the time of the Convention was frivolously spent, and too often in discussing questions which had no business there, as the representation of the British Provinces in the National Convention of Spiritualists. True, the name is changed to American, but the rule of representation is drawn from our own civil government, and leaves an incongruity, as we shall presently show.

But for this and similar ways, there would have been ample time for the discussion of the Lyceum interests, and superseded the necessity, for the present, of a separate organization, with the attendant expenses. The Lyceum cannot support extra speakers—the work of preparing must rest on the missionaries and regular speakers. It is a part of the work, and those engaged specially in it should have the privilege, in Convention, of canvassing the subject freely and fully. Without this they will be compelled to have a separate organization. One of the misfortunes of the Convention was that those who did speak indulged in generality: and pending the Lyceum resolution of Warren Chase, not one of the speakers, four in number, attempted to show the advantage to be gained by a separate organization, or our capability to sustain, at present, such an organization. The writer of this called the fourth speaker to order, stating that he was not discussing the question, and telling the Chair that he (the writer) wished to oppose the resolution. Bro. Dyott is simply mistaken when he says that Bro. Tuttle, or Bro. Anybody, could get the floor, if they tried. The Chair did decide the speaker *in order*, the objector who asked to discuss the other side, *out of order*; and when the said speaker finished, the Chair announced that "*this desultory discussion was out of order, and he must stop it*;" and immediately the vote was taken, and no *opposing* speech allowed.

To the credit of the women, let it be said that they were not one fourth as garrulous as the men; when they did speak, it was to the point; and when they were done, they quit. As an evidence of the effect of the discussion on organization, Mrs. Thompson, in utter dispair, rose and begged for something "*simple and plain, that we could all understand and adopt.*" But the appeal fell powerless upon the heads of the competitors for time and talk.

The invocations were fine, and beautiful in their execution and effect; but many of them were entirely too long, and somewhat tautological; an all-pervading sameness, which was compensated for largely by the manner of their delivery. Will our spirit-friends consider this criticism and act on it, when our hands are full of work?

The conference meetings were monopolized by a few individuals, some of whom spoke as often as three times during the Convention; whereas a little consideration of the rights of others would have made these brothers (not sisters) more modest, and thus allowed a more general participation in this very profitable feature of our Conventions.

Too much time was devoted to regular speeches. The speeches were excellent, but they told us nothing new; they occupied time which belonged to the cause; they could not be made without trenching upon the rights of others, and thus preventing that communion of spirit so necessary to perfect harmony. The practical working field presents ample opportunity to make all the set speeches we desire, and utilize all we know; and as we have no infallible oracles, no privileged class, (unless it be our brethren of the exclusive order) it would be well at such gatherings, to be *just* to our fellows.

Finally, it is strongly hinted that the programme of the Fifth Convention was arranged before hand, and in the interest of the Secret Order; and that the permanent organization is in the same relation to that Order. There is an opinion that the said Order calculates to run the whole concern. Persons are urged to join the *Secret Society* for that reason. To an outsider it looks very much that way. For humanity's sake it is to be hoped that these surmises are not correct; and if a Secret Order is necessary to aid some people on their upward march to the Summer Land, and if this aid must be exclusive and conditioned upon passwords and other formula, that this Society will not attempt to rule anybody but their own. Certainly, Spiritualists should pause and think before they lend their sanction to an organization which embraces less than our common humanity. The world has had enough of privileged classes.

CONSTITUTION—REGULAR ORGANIZATION.

The *Declaration*, in sentiment and expression, is unexceptionable, but entirely too prolix. Inasmuch as we discard creeds, and leave every soul free to make its own creed, our declaration should set forth the natural and inalienable rights of men and women to life, liberty, fraternity, political equality, and religious freedom. To these might be added: The Universality of Inspiration, and our belief in the phenomena of Spiritualism. These should be expressed briefly and clearly, and not lumbered up with flowers of rhetoric by the departed or the present. A Declaration of Principles or Bill of Rights, should be, in form and language, similar to those employed in expressing mathematical axioms. No important principle or word should be omitted, nothing superfluous admitted.

It is true, we believe in progress; but principles and absolute truths do not progress; we may come up to them, but they never seek to elude us. So far as we have attained to facts and principles, we should lay them down as rules of action and aids to further knowledge. The briefer and simpler, the better.

THE NAME AND BOUNDARIES.

Much time was uselessly wasted on the boundaries and rule of representation. Some of the members seemed anxious to take in all the world and "the rest of mankind." With a large part of the United States unrepresented, almost without organization, there seems no propriety in embracing the British Provinces. There is territory enough there for another general organization. It would be well for us, in our infancy, to avoid grasping more than we can handle, or have any right to handle. No sufficient representation from those Provinces asked that they should be embraced in this organization; and there was no evidence that they are willing to accept our conditions.

TERMS OF MEMBERSHIP.

No person can become a member of the American Association of Spiritualists without paying five dollars. Article 7 says that the annual business Convention shall be composed of delegates, &c. Now the election of these delegates will not constitute them members, without they sign the Constitution and pay the five dollars. This method gives three classes of members: permanent, composed of all who can pay the $50; persons who of choice pay annually $5, and those regularly elected. There could not be a much worse bungle than this for such a purpose. The delegates elected from year to year should constitute the working organization, and nobody else.

ANNUAL MEETINGS.

These are left to Trustees; whereas, propositions should be received and decided at each annual meeting, so that we could know one full year beforehand where the Convention will meet.

TRUSTEE MEETINGS.

These are quarterly; whereas, there should be a quorum in some prominent city, always ready to act.

REPRESENTATION.

This is not a political body: its action binds only those who accept and approve. Each organized Society should be entitled to one, and the balance should be regulated by numbers. As it now stands, the State Organizations do all the electing, or a single Society, where there is no State Organization, does the electing; and these can elect the full complement, equivalent to the delegates in Congress, or members of Parliament, without regard to the will of the balance. This is removing the election away from the people, and smacks of retrogression. Put this and the rule of membership together, and you get the measure of the constructive ability of that body.

The legislative and financial systems should be distinct from each other, each complete in itself, and yet the one subordinate to the control of the other. This will allow simplicity in the organization and working of both. Regulating the members by geographical boundaries, without regard to numbers, works inequality of representation. Not only this, but it lays an excessive burden upon weak State Organizations, at the same time that it gives to such organizations an undue preponderance. One of the weak points in our political system is allowing two senators to a State, regardless of population; and this is the very thing done by the late Convention. This organization should be composed of members elected at such times as may be specified, and all in the same manner. As it now stands, the business is conducted by elected delegates, but the Convention is composed of three distinct classes—life members, annual members and elected members. This incongruity is the product of blending too intimately things which should be kept apart.

If they had adopted a Missionary Society separate from the main organization, subject to its control, with $50 life membership and $5 annual membership of the parent society, and then provided for auxiliary societies with $1 annual and $5 life membership, we could have secured more funds; besides, we should find out where those ten million Spiritualists are.(?)

Sub. Rosa. When the writer was a Methodist parson we did not consider a man converted until he *confessed Jesus publicly* and OPENED HIS PURSE! When we commence to collect money we shall find how many and *how much* they are converted. There are too many who thank God for free seats and *free grace*, perfectly willing to go to heaven, provided it cost nothing; but, if there is any expense, they prefer a ticket for the other place.

The funds for missionary work are additional to the expense of home work. There are thousands who could and would pay $1 per annum who could not pay even $5. There were lecturers at the late Convention who could not join the new organization because they did not have the $5. Again, the rich man pays his $50 and is done for life; the poor man pays his $5 annually, and in fifteen years, has paid $25 more than the rich man in amount, and ten times in the proportion of responsibility. With this view it might be well to put life membership at $100. But this is a question of expediency to be determined by careful thought.

Notwithstanding all its faults, the Convention was a success. In numbers and conduct it was respectable. The proceedings were unusually harmonious. The moral and intellectual effects were good, and will continue to be good. If it showed our weakness, it also showed our growth and improvement: that we are moving upon the enemy—creeds and creed mongers; that we are a power in the land which will be felt and feared by those who cry, "Great is Diana of the Ephesians!" "By this craft we have our gain!"

Our National Convention should have a large per cent. of members who are eminently practical. Persons engaged in the lecturing field are not necessarily qualified for organizing and directing the great army of progress. On the contrary, the tendency of their lives is to disqualify them for the practical details of business. Delegates are too often selected by way of compliment, or because they can afford to pay their own expenses, whereas they should be selected for their fitness for the work to be done. A great responsibility rests upon us; it is all important that we get a fair start. We want an organization which will not need constant tinkering; chiefly an organization on the material plane to marshall our resources and move them upon the enemies—hunger, nakedness, injustic, ignorance and superstition. We have no abstruse theological problems to solve or enforce, no complicated system of salvation by blood and faith, through a dying God. Our work is plain and practical, and we must have plain, practical men and women to do that work.

Spiritualism has defined itself; to formulize its axioms of inspiration, intercommunication, liberty, equality and fraternity, and lay them down as the only true bill of human rights, requires no great wisdom. But to construct an organism through which the spiritual, the intellectual and the material forces shall ingather and outflow harmoniously and successfully in the great work of reconstruction, regeneration and scientific generation of humanity, is a work of great magnitude, demanding the best ability we can command.

It is very evident that the Fifth National Convention has not produced such an organism. Many are dissatisfied with the manner and the matter of their work. Desultory debate consumed the time until a late hour; then a recommittal occurred, a report and a hasty adoption without thought or discussion, simply because they did not want to adjourn without at least an attempt at organization. So much dissatisfaction existed that a proposition was made at once to call another Convention. This was very properly discouraged, for the present, as it would lead to two distinct organizations, which every true Spiritualist must desire to avoid. But unless the present organization is greatly regenerated, it cannot receive the hearty assent of the mass of Spiritualists. An effort will doubtless be made to improve the present organization and make it acceptable. A large part of this work might have been avoided. Let us hope, however, that the next annual Convention shall be composed of members with more modesty and more legislative ability; that they will so simplify and remodel this unwieldly machine, that we can all work together harmoniously to a common result, the liberation and enfranchisement of humanity, physically, intellectually, morally, spiritually. Amen.

◆

Henry Ward Beecher's Sermons.

BROTHER JONES:—The enclosed note, I have just received from a friend. It contains a request that I would write to the JOURNAL and endorse its proposition for publishing Beecher's sermons. As an indirect way of complying with the request, I have concluded to send herewith the letter, which presents the matter much stronger than my endorsement could do. The whole is at your service.

I ought to say, perhaps, that the writer is a member of the orthodox church, yet struggling to become released from its trammels.

A. E. GILES.

It is "my turn now!" Have you nothing to say? I notice in the last BANNER that the RELIGIO-PHILOSOPHICAL JOURNAL intends to publish Beecher's sermons; I also notice the editorial comments upon the proposed measure. I look at the matter in a more favorable light, and wish you would write to the JOURNAL and endorse the movement. I know there are many that subscribe for sectarian papers solely for the purpose of obtaining the sermons, when they would gladly pay their money for a sheet advocating more progressive ideas. Thus, if the sermons are published in the JOURNAL, what there is otherwise to be had at the same board, will be partaken of, and soon become essential to the spiritual growth of many who are now hungering for the "bread of life."

If the measure is adopted, I shall drop the *Church Union*, which I have taken a long time for the sake of the sermons, and take the JOURNAL in its place. I do not feel able to take both and I cannot get along without the sermons. I am convinced that Beecher is inspired as much as ever Paul was, and more than any of the other apostles; his sermons are doing an immense amount of good. God bless HENRY WARD BEECHER!

"Over and over again
No matter which way I turn,
I always find in the Book of Life
Some lesson I have to learn.
I must take my turn at the mill,
I must grind out the golden grain,
I must work at my task with a resolute will,
Over and over again.

We cannot measure the need
Of even the tiniest flower,
Nor check the flow of the golden sands
That run through a single hour.
But the morning dews must fall:
And the sun and the summer rain
Must do their part, and perform it all
Over and over again.

Over and over again
The brook through the meadow flows,
And over and over again
The ponderous mill-wheel goes.
Once doing will not suffice,
Though doing be not in vain,
And a blessing failing us once or twice,
May come if we try again.

The path that has once been trod
Is never so rough to the feet;
And the lesson we once have learned
Is never so hard to repeat.
Though sorrowful tears may fall,
And the heart to its depths be driven,
With storm and tempest; we need them all
To render us meet for Heaven."

SPEAKERS' REGISTER.

PUBLISHED GRATUITOUSLY EVERY WEEK.

[To be useful, this list should be reliable. It therefore behooves Lecturers to promptly notify us of changes whenever they occur. This column is intended for *Lecturers only*, and it is so rapidly increasing in numbers that we are compelled to restrict it to the simple address, leaving particulars to be learned by special correspondence with the individuals.]

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All contributions for the Illinois State Missionary Cause will be acknowledged through this paper each month.

Contributions to be sent to Mrs. Julia N. Marsh No. 92 North Dearborn Street, Chicago, Illinois.

Original Essays.

For the Religio-Philosophical Journal.

HUMAN RIGHTS.

BY WILLIAM W. STOCKWELL.

What are thy boasted rights, O man,
So inborn all thine own,
Created for thy life's brief span,
Thou wouldst enjoy alone?

Is aught the mind hath power to gain,
Creating joy or woe,
Deep wrought into life's mystic chain
For thee alone to know?

Did he who formed the heavens above
And all the earth contains,
Form woman for stern man to love
And hold in servile chains?

Ah, no, it surely cannot be;
The God of heaven is just;
And when by truth's clear light we see
We'll love her more and trust.

She has an equal right with man,
And justly none withheld:
And this we claim is wisdom's plan
From time's first days of old.

God gave to all like powers of mind;
The same high hopes they bear,
And they should be through life inclined
An equal life to share.

Equality and liberty,
Alike to both he gave,
Designing they should both be free,
And neither live a slave.

Yet man assumes the power to reign,
And higher rights doth claim,
Although in reason's light, 'tis plain
Their rights are just the same.

Though man's and woman's rights are one,
Their duties are not such;
For rights quite parallel may run,
While duties differ much.

While duties vary as they run
With time's unceasing flight
Man's rights all enter as in one—
"The right to do what's right.

That which is fit, and just, and right,
A woman may pursue,
And strongest wills and men of might,
No more than this should do.

And though this may seem passing strange,
At this enlightened time,
It is the truth and will not change
With any age or clime.

And when the critic's mind serene
Shall here a test apply,
Consistency will then be seen,
And every doubt will fly.

Confound not rights and duties then,
Withhold from none their due,
Assume no power, my fellow men,
That heaven meant not for you.

Man's highest right is woman's too,
As truths fair page will show;
And when we all our duty do,
The world more joy will know.

Then why still envy her, O man
Of arrogance and pride,
The right to be through life's brief span,
Are equal by thy side?

For the Religio-Philosophical Journal.

When Shall man Find Rest from Trial and Care?

BY MARIA M. KING.

The heading of this article is the purport of a question asked in a circle, not long since. It is a question that is being continually propounded by the tried and suffering sons and daughters of the race in the ears of listening spirits, many of whom are as totally unqualified to answer it, as the questioners themselves. Tossed on a sea of troubles, perplexities, and anxious cares, with billows rolling, breakers threatening, winds and thunders roaring, and vivid lightenings flashing all about them, threatening destruction; what wonder that mortals longingly watch for the shore where security from the tempests, and rest are to be enjoyed! What wonder, if amid the cares of life, they languish, and murmur at a providence whose ways are inscrutable, and whose appointments are the decrees of fate!

When shall the spirit understand its footing, and be satisfied that it is on safe and solid ground, with nothing to fear for itself, whatever may befall it, and with nothing to fear for humanity?

This question covers broad ground. A man must discover its solution, before he can be fully satisfied with things as they are. The purpose to be served by the trials that are inseparable from man's lot on the low plane on which he comes into existence, is his elevation to a plane on which it is possible for him to understand his own nature, its wants and possibilities, and apply all appropriate means for his own advancement; besides being fitted to submit with equanimity, to the necessary discipline to insure his elevation to still higher planes. This is only possible when the object of discipline is fully understood, and the spirit has outgrown its propensity to impatience, and its indifference to its own welfare, and the necessary means to insure it.

Man, on the first plane of his existence, is blinded by his sensualism; it being impossible, on this plane, for his intellect to comprehend the necessities of his nature, and the only method whereby it is possible to rid it of sensualism and qualify it to fully understand its necessities, and the means nature provides for carrying on its development to its ultimatum.

The wisdom that instituted the discipline to which men are subjected in the flesh, found no other means in all nature whereby to effectually secure the end in view. Trials actuate the mind and brain as nothing else can; and consequently, promote the degree of action necessary for the evolution from it of low elements. Action, or friction of atoms of elements, is the only method of developing matter of any grade; and this action is as necessary in the brain and mind of man to secure their purification, or the evolution from them of the grosser elements which enter into their constitution, necessarily, until eradicated from them, as with any other grades of matter. The brain as the receptacle of the mind, in a degree, decides the quality of the latter; and physical grossness is incompatible with refinement of intellect. A gross body begets a gross mind; and mind and body act reciprocally upon each other to promote grossness or refinement, according to the nature of each.

There are no exceptions to the rule, that the physical brain, and correspondingly, the mind of man are gross in his first stage of existence. Physical matter has inherent in it the element of grossness; and especially, while a planet is advancing through its lower stages: consequently, however high individuals may be, compared to the mass of mankind in the flesh; they have still within their natures the grossness that inheres in physical matter and mind connected with it—hence the discipline to which all are subjected without exception. It is incomprehensible to mind in its first estate, how action, and consequent purification of the physical brain is secured through trial, as individuals are only sensible of the emotions of mind consequent upon suffering. The physical eye cannot detect the action of the brain more than it can the action of mind; and until the mind is educated into the science of development of mind and matter, it must be oblivious alike to the necessity and efficacy of suffering.

Man weeps and mourns; agonizes and despairs; trembles and is dismayed; waits and longs; fears and distrusts; and curses his fate while he yet hopes for a better future. He arraigns the wisdom of God who appoints his path, and charges upon his fellow men the authorship of many of his misfortunes; nevertheless, he writhes and complains in vain. He can no more escape from his fate than the chained victim from the vultures that fed upon his vitals; for his "fate" is his sure salvation. Were it possible that the Supreme Intelligence that overrules the universe could overlook the needs of man, and neglect the necessary means for his salvation from that depravity which enchains him to a low plane while it is a part of his nature, then might man escape discipline. It would be like the invalid escaping the only remedy that could insure his recovery to perfect health.

The spirit is not destined to find its rest immediately upon its entering the spiritual state; as in that state it is, in a sense, to live over its life in the flesh; as only after it has dispensed with the physical veil can it take in the full significance of its experience in the flesh. It rests, in the sense of being divested of physical life, and delivered from the constant succession of ills to which only the flesh is heir. It rests, because its home is in a sphere where its wants are appreciated, and where benevolence reigns; and such measures of love and sympathy are meted out to it as causes it to esteem its new condition a heaven, compared to its former state. It escapes trial through the first period of its existence in the spiritual state, according to its susceptibility of appreciating its true condition; of understanding its real standing among men on its own plane of being. The seared conscience, the mind deadened to the sense of its responsibilities, is often long in reaching the condition where it can suffer as it reads its book of life, and recounts its past crimes and errors. Such a mind escapes no pang because discipline is delayed, from the simple fact that it is not capable of suffering, being of too low a grade. A nature must be first elevated to a plane whereon mental suffering is possible, before it can undergo the necessary discipline to answer its regeneration. One who is sensitive to suffering in a sufficient degree to hasten its legitimate effect upon his nature, advances rapidly through the circles; divesting himself, step by step, of the imperfections of his nature, and discerning more and still more clearly the light of celestial wisdom as he climbs, step by step, the rugged mountain of progress, from the summit of which he discerns its broad light as he could not while his view was interrupted by the rugged projections, the thorny thickets, and towering cliffs, which obstructed his path, and rendered his progress so toilsome. There are natures which blithely spring up the rugged pathway, as it were, leaping the obstructions, and pausing not for a moment's rest until the summit is gained. There are others who linger long at every obstruction, fearful to attempt to overcome them, anxious to avoid them by the slow process of finding an easy pathway—one which will ultimately lead to the summit by winding round and round the mountain's base, and gradually making the ascent to the summit without scaling the cliffs, piercing the thickets, and mounting the projections. The former are stars of the first magnitude in the firmament of mind; the latter, the pale unnoticed ones that glitter almost unseen amid the multitude, and whose light is to that of the brightest, as the light of the moon is to that of the sun at mid-day. There are minds of intervening grade, that surmount the obstructions, not avoiding them; but with great expense of labor and hardship, and who attain the mountain summit in the rear of the first class. Every grade of mind has its appropriate discipline and experience appointed it in the second sphere, and this is no more or less than it can bear with safety and profit. Men progress with a rapidity corresponding to their capacities of mind; and sooner or later all grades of mind are destined to high development.

When the spirit has outgrown its sensualism sufficiently to be divested of ignorance, gross selfishness, impatience and short-sightedness, it becomes satisfied with itself and its fellows, and all the appointments of nature with regard to itself and all else. It is at peace with itself and all about it; not being haunted with shadows of coming ills and perplexities such as annoy while reaching that plane. Its rest is complete in the sense that it has attained to a condition where suffering is not possible, inasmuch as there is no more sensualism to be eradicated from the mind. Action of mind does not cease on the attainment of this condition; for the spirit has but just arrived upon the plane where a thirst for the wisdom of the celestial spheres begins; and it cannot be satisfied upon its present plane, but passes on in its progressive career by the method of discipline and experience as before. But henceforward discipline is not productive of suffering as formerly; as suffering, in its true signification, is an infliction of real calamity, as the spirit appreciates it, of something that lacerates the sensitive nature from its inability to comprehend its signification or use. Physical suffering corresponds with mental, in its use to the physical nature; and it can be partially outgrown by the spiritualization of the physical nature, as mental is outgrown by the higher spiritualization of mind. The biting, gnawing sense of pain, is outgrown when the spirit has learned all the uses of experience; and notwithstanding that an eternal life of varying experiences awaits the spirit, it dreads nothing in contemplating its future.

Inactivity is not rest. Idleness is a sure sign of sensuality; as no spirit from whose vision the scales have entirely fallen, fails to discover signs of the treasures of wisdom which are his to gather through diligent industry; and his love of such treasures prompts to energetic action. Such treasures come not unsought, even in the highest spheres; and man is destined to labor eternally. But his labor is to be his delightsome employment. He is not destined to drag through an eternity of labor like an unwilling slave; but like a light-hearted school-boy who loves his task, he is to solve, one by one, the great problems which are presented occasionally to him for solution. His labors are to be interspersed with his seasons of recreation and repose, as this is nature's appointed way—the mode appointed to man in the first sphere of existence, and which becomes natural to him before he passes into spiritual life, if he reaches adult age in the flesh.

The spirit finds its seasons of rest—rest from anxious care, trial, and labor—scattered all along its way at intervals; as it must, since its nature imperatively demands them. There are seasons when mortals cease their complaining, and lean confidingly upon the bosom of the Parent that they feel is guiding their every footstep, appointing their every path in Infinite love. At such seasons, circumstances, which at other times would appear misfortunes, are regarded as tokens of the Divine interposition, and taken as omens of good; as it is permitted the spirit at such seasons, to look behind the veil that at other times conceals the designs of Omnipotence—that shades the ever benign countenance of the Distributor of nature's gifts. Spirits on every plane experience such periods of repose. They are periods when nature demands that energetic thought shall cease for a season, that the mental energies may recuperate. At such seasons it is the pleasure of spirits to desist from labor, and recreate, throwing off care, ceasing to look for subjects of thought and investigation. They are the holidays that spiritual beings enjoy as children in the flesh are wont to enjoy their holidays; because they divest themselves of care from principle, knowing the necessity of this.

Men learn to live by slow degrees. They acquire real wisdom as slowly as the sun seems to move in its vast unmeasured orbit: but acquiring wisdom, atom by atom, through the experiences of life, they gradually accumulate a store. As the ages advance, and eternities succeed each other, this store is increasing; and still are they unsatisfied with present attainments, and still are they grasping after more.

For the Religio-Philosophical Journal.

The Spiritualists of Des Moines Iowa.

BY B. N. KINYON.

MR. EDITOR:—The First Spiritualist Association of Des Moines, a legally incorporated society, with William H. Getchell, President: Mrs. Lydia Davis, Vice President: H. C. O'Bleness, Recording Secretary; B. N. Kinyon Corresponding Secretary; and W. W. Skinner, Treasurer; constituting the executive board of the same, is in full working order, and has a Children's Progressive Lyceum also commenced. Meetings are held in the Good Templer's Hall, (west side) each Sunday at 10½ A. M. and 7 P. M. for lectures, conferences and music. The Lyceum is held at 1½ P. M.

Henry C. Wright, of Boston, occupied the lecture stand the last two Sundays, and is now on a lecturing tour to Adel and Redfield, from which he is to return to this city to spend New Year's day, and will lecture the first Sunday after. His theme last Sunday, at 10½ A. M. was: "The existence, locality and occupation of man after he leaves this body," and at 2½ P. M., "Heaven and Hell, what and where are they?" at 7 P. M., "How to keep Hell out, and Heaven in us!" These themes were discussed in a masterly and purely Henry C. Wright style, to not large, but appreciative audiences.

On seeing and listening to him for the first time, I was impressed with the idea, that he resembles the giant oak of the forest, with its massive trunk towering majestically Heavenward amid the common trees, with its branches reaching out in loving sympathy towards suffering humanity, inviting all to recline and be at rest beneath its cooling and invigorating shade.

He is emphaticly paradoxical, "inclining to tenets or notions contray to received opinions, applied to persons." He appeals boldly to the strong common sense of his auditors, and rests his arguments upon (to him) universal conviction. His logic is like a tornado, riding down all impediments, and crushing out all opposition. When he boldly declares that men and women are the principals, and institutions, governments, and religions, the incidents, and that men and women must be held sacred, though institutions, governments, and religions all perish, he is truly Henry C. Wright, towering in majestic sublimity above the fogs and clouds of institutionalism, and the pigmies of the pulpit and rostrum, who reverse this grand proposition, and calmly rests in the realm of individualism, and direct communion with, and responsibility to God through the individual organism.

This proposition comes from the high seat of justice, and goes to the centre of justice in each individual. Venerable and noble man! Noble and soul sanctioning proposition! Man, the noblest work of God! Man, God incarnate in the flesh.

Hear his soul gushing out for the sacredness of men and women.

If the Bible condemns the man who hung, "hang the Bible and let the man live." If the God of the Bible condemns the man to be hung, "hang the God and let the man live," says the majestic old man. He worships at none but the shrine of a humanitarian God.

"Be killed rather than kill, suffer rather than inflict suffering," are maxims of his, too good for the common minds of the age to appreciate.

These are but specimens of his many maxims covering the whole field of human mundane existence, and I place his work styled "Self Abnegationist," in many respects superior to Christ's Sermon on the mount.

Still, I cannot but think, that he fails to carry his maxims down to their logical results, as necessary to inaugurate the millennium.

Good maxims in past ages have been produced by Confucius, Christ, Paul, Plato and hosts of men and women, and in the present are preached from all the pulpits, by infidels, spiritualists, atheists, by judges as they pronounce sentence of death upon so called criminals, by sheriffs as they strangle them, and by generals when they go into battle, which maxims, if practiced, would make this a most desirable world for mankind. Still, war, murder, rapine, and extermination as against the Indians on the frontiers, stalk horridly at noon-day through our land, and make night hideous.

The world knows that under the institutions, to practice these maxims is to starve.

We say as Spiritualists that the essence of goodness or God is in each human soul. The secret of the past history of man is in the unprogressed and young condition of the earth, to produce higher and nobler types of mankind. In the future, as the capability to produce nobler types is unfolded by progression, and which, some of us now think we see, we must mount upon a higher plane, where cause and effect shall conspire to the millennial era, that is, men's motives and highest self-interest must accord with the desired end. We must ascend so high as to discover, that all the principles, laws and efforts of God and Nature conspire to the happiness universally, of the individuals of mankind: that we most promote our individual happiness by promoting the happiness of our fellow men.

Then will each produce to the extent of his efforts, mentally and physically, to give freely to his fellows in need, and the motives and spring of conduct then will be to give out, rather than gather in, as at present. Then will each consider all, needful and beneficial to supply the needs of mankind, as belonging to God, instead of himself, and that he is God's steward, to dispense where needed, all he can. Of course, the separate and exclusive ownership of property, the common mother of war, rapine, murder, and crime will be abrogated, and the "shortest road," the only one that ever was safe and sure, will be adopted by earths' inhabitants, viz.: To do good to others, and thereby promote their welfare, as that directly and immediately brings happiness to our own souls.

Now we toil, sacrifice, and suffer for wealth, not that it will immediately make us happy, but that it may at some future time, which seldom, if ever, arrives.

The noble old man in a private discussion with me, affirmed the doctrine of the right of the man to his own earnings, or so much thereof as shall be necessary to supply his needs. "Earnings," I insisted, was an institutional term, based on the separate and exclusive ownership of property, as established by man, and which cannot be found in the universal laws of nature. Again, if a man is entitled to his earnings, what is the man entitled to who is crippled, or incapable of labor? He insisted that a man should earn before he eats. I insisted that this involved the determination of the exact period in our growth at which the term "man" is properly applied, since we are born helpless, and must be fed during infancy.

But the venerable man declares that, "man's natural demands, are (to him) God's only commands." Man's innate and natural demand is, for happiness in his own individualism, and in these utilitarian days of steam travel, and lightning messages, the "shortest road" is required.

This is by abrogating the low, miserly selfishness of accumulating property and money, which sets duty and interest in antagonism, and harmonize duty and interest by ministering to the needy and afflicted, without inquiring who they are, or how they became so, which always brings a direct return of happiness to the soul.

December 25th, 1868.

Written for the Religio-Philosophical Journal.

To the Sisters of "The Revolution."

DEAR SISTERS:—Please do not look backward on the "Chase" for a standard bearer to lead our army, when our forces are all equipped and ready for the field. Turn your eyes and steps resolutely and determinedly away from all men who are office-seekers or office-holders, or leaders in either of the political parties, who now distract and misgovern our, or rather this, beautiful land which ought to be sacred to Liberty. We want no old party hacks of any kind or degree. Give no truculent time-server a chance to become well read up in his profession of having woman on the brain to that degree that he is piously willing to be made a martyr, all ready to ride into place and power on the top of the first incoming popular wave that sets in the direction he has so long desired to go. Thousands, calling themselves radicals, shouted themselves hoarse over the wrongs of the poor negro, his wonderful capacity, his equality with the white race, etc., and have professed to feel so aggrieved and shocked at the irreverence of the Democrats when they have called him nigger, have not, and do not now care any more for him, his rights, his unjust sufferings, or what becomes of him, than for a flock of blackbirds or crows. He was merely used for selfish, political, party purposes, and was thrown back and forth, from side to side, like a rubber ball. That game is played out; it belongs to the past. And now the scene-shifters, whippers-in, lobby-loungers, and slum-scavengers must re-set their sails and re-adjust their ear-trumpets to catch the first whisperings of the breeze that blows in the right direction for their purpose.

The future is pregnant with mighty and vital issues, all awaiting the enfranchisement of woman, and her entrance into her rightful and sacred heritage, and the consequent introduction into our Government and common laws, of a new and vitalizing element, notwithstanding the boasting assertion that our Government and laws are almost perfect, containing *all* that is needful for the highest rights of man, his progress and independence. That may be true for man or men, but so far as *woman* is concerned, it is *not* true. The first new element or principle to be introduced is justice; simple justice, in its clearest and broadest sense. Next, our best men, and women too, must be sought out, whose daily lives show the clearest record and highest degree of principle and purity, to fill the highest and most responsible positions of trust and honor, in place of the mercenary leeches who have forced themselves in, for their own cold selfish purposes, disgracing the office they hold, and making the title of American citizens a by-word and reproach.

The next, and perhaps above all others, in its work of purification: an *educated, intelligent suffrage*: for which I have contended, against the sneers and ridicule of politicians of both parties for twenty years. The votes of those too ignorant to read and write, have been used to tip the scales on the side of the highest bidder. The one who will pay the most, no matter on which side, is generally the fortunate winner. An educated qualification wrests, in part, this mighty engine of power and corruption from the hands of the designing pretender, without, in any way, abridging or interfering with the rights of any human being; but in the end, promoting his or her highest good.

One other measure seems to me to be called for, and in my humble opinion, I think it would be well if it could be introduced before another bloody sacrifice of thousands, aye, tens of thousands of innocent victims upon the altars of bigotry and lust of power. And that is, the exclusion of all foreign elements in the making as well as administration of our laws. I know very well what will be said against this proposition, for I have had to favor it, single-handed, for many years, and in consequence, have been called strong-minded, weak-minded, foolish, etc. Of course, I have not yielded my convictions, founded as they are upon the principle of strict justice to our own country, and the highest development of humanity. Not all the sneers and ridicule that I have met, or opposition that I will yet meet from any source, will prevent me from reiterating my conviction that the exclusion of all foreign elements and influences in the development and administration of our strictly national affairs, is necessary for our progress and safety as a nation, and as chosen conservators of the highest and most sacred rights of humanity.

Next on the list, and the last I will speak of, is one term, only, for the Office of President. Let all who can, study out the mighty Revolution that would be born on the passage of such a law. Only think of the hundreds of thousands of nurselings whose occupation would be gone, and who would be reduced to the necessity of seeking some kind of honest employment during the long intervals in which they might starve, till the wheel should roll around again. The men have kept "Bachelor's Hall" long enough, and however persistent and determined their opposition may be to the entrance and influence of woman into the sacred and forbidden temples, wherein they have hitherto held undisputed and undivided sway, they will be silent and hang their heads in shame when they see the improvement that will follow her entrance with the new brooms of reform in her hands. With new measures, we want new, clear men, and such there are. Before the time comes that we need a standard-bearer, he will be all ready, with his noble companion by his side, his ever-present help, his counsellor, friend. There are many streams to be united to swell this onward flowing river of reform. I know well that I have not expressed a new idea. My only incentive is that these few words may reach the eye and heart of some weary captive that has never seen, and perhaps never heard of "The Revolution." Go on in your holy work, you will have help as you need it, and as woman's name has no significance now I will sign,

NO NAME.

From the Banner of Light.

FIFTH NATIONAL CONVENTION.

BY JOHN B. WOLFF.

In presenting the following review and suggestions, the writer disavows any personal hostility or antagonism toward any person who may have participated in the Fifth National Convention. Those who were most active do not claim infallibility, and if they did, their rights can only be determined by their capabilities. That they should err, was to be expected; and that some one shall point out their errors, or object to their plans, is but fair to presume. It is utterly impossible that we should all see alike; by interchange of thought and free criticism we may come nearer right, even though it be somewhat disagreeable to some of us. We can each only speak for ourselves, and our opinions must go for what they are worth.

The more we examine, the more fully we will be convinced that the organizer made some fatal mistakes: 1. In organizing a Secret Order; 2. In mixing it with the business of the Fourth and Fifth Conventions; 3. In taking possession of the entire work by that Order. The moment this becomes generally known, the dissatisfaction will become general; and unless something is done to remedy this mistake, another Convention will certainly be called. Men with the best of motives make mistakes; it may be a mistake to expose the defects of this Convention and Organization, but still it must be done, and no one whose motto is *excelsior* can consistently complain.

To avoid any permanent division in our efforts, we should continue to discuss the subject

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"The Pen is mightier than the Sword."

FATHER HECKER AT LIBRARY HALL.

On Friday evening, the 8th inst, the Rev. Father Hecker delivered a lecture before the Young Men's Catholic Association of this city, on "The religious condition of the country." The Hall was well filled, notwithstanding the night was dark and stormy; and from the frequent demonstrations of applause, it was not difficult to discover that the larger portion of the audience sympathized with the avowed sentiments of the speaker.

He introduced his lecture by observing that there were two tendencies operating in the religious world at the present time—one lead to Rome, the other to reason; one towards Catholicity,—the other towards infidelity. "Protestantism had been, and was a failure. Its fruits were visible in New England; they had there degenerated into Unitarianism, Universalism, and Spiritualism.

We submit his language:

> "The sects most popular in New England are the Unitarians, Spiritualists, and Universalists,—the churches that have the least positive Christianity, At present the Unitarians and Universalists are uniting, in order to support preaching, and even then in some cases a minister can only be supported by a "grab-bag."

The anouncement will undoubtedly prove a little annoying to the stereotyped sects in New England, as well as to their followers in this city, and throughout the west. It is no news, however, to those who have watched the rise and progress of our philosophy during the last twenty years. We only wonder that the stupidity of the sects is such that they have not long ago discovered what is now apparent to our Catholic bretheren.

Nor are we insensible to the fact that Unitarians, Universalists, and all other half-way houses on the road to Spiritual liberty, find it difficult to "support preaching." We predict that their trouble will rapidly increase as the age advances.

Men are not usually satisfied to long remain with a part when the whole is accessible; and the rapidity with which our semi-spiritual bretheren are "wheeling into line" with us, is peculiarly gratifying. Let them come! "No pent-up Utica is ours," and our Church is so broad that nothing less than the "limitless heavens" can cover it.

The lecturer assumed that protestantism had attempted too much, and its exaggerations had produced a reaction. We quote the following:

> "The result of this was that a reaction took place in favor of free will and man's humanity. At first man could only be saved by Christ; now man can save himself. Once the Redeemer was all, and man nothing, now man is all, and the Redeemer nothing. Once women were hung as witches, now they nearly all have dealings with spirits [laughter]. This movement will spread until it will cover all the country in sufficient time."

Father Hecker has here stated the issue more clearly than he evidently intended. The old theory of "total depravity," "original sin," etc., is fast being discarded by the more progressive minds of the age. Horrid as he anticipated the statement would be to his hearers that man can "save himself," it is nevertheless one of the prominent questions that now agitate the public mind. Can that be redeemed and regenerated that lacks all the elements of redemption? If he cannot save himself, does he possess the power to destroy himself? and if so, whence did he derive that power?

Why not preach salvation to trees, rocks or stones; as well as human beings, if they possess no power to comprehend and accept the prerequisites to salvation. The rising significance of man is indeed ominous, and when the dignity, and divinity of human nature is universally accepted, we shall hope for present as well as future salvation.

We certainly rejoice to know that spirit communion is becoming universal in the locality that once "whipped at the cart's tail's and hung on Salem Hill;" and if the children of those who "hung witches" are begining to see the "errors of their Fathers," as undoubtedly they do, we are disposed to "let by gones be by gones," and work with them and our spirit friends, that others may be as richly blessed.

We are glad Father Hecker is sagacious enough to see that it "will spread until it will cover the country." We sincerely hope its light will so penetrate the "gloomiest glens" of the Catholic Church, that she will forget her desire for conquest, withdraw the greedy hand she stretches out to grasp our "reins of empire," break in pieces the despotic chains with which she fetters man's religious aspirations, and put the songs of spiritual freedom in the mouths of her vassaled millions.

Father Hecker closed his lecture by assuring us that this country was destined at no distant day, to become Catholic. We certainly compliment him for his frankness, and beg leave to assure him that "the land of the free and home of the brave" can never become the throne of religious despotism. We have drank the free air of this western world too long to obey the edict of any Papal Bull or decree.

We realize full well that the struggle is coming. The question of religious liberty is yet to be decided, and when the contest is forced upon us, the American people, true to the spirit of the Fathers of the Republic, and with those fathers watching over them from the higher life, will raise the flag of civil and religious liberty, from the bloodiest fields of battle, "shouting in the language of an inspired statesman, "When it falls, if fall it must, let there be nothing around it but crumbling walls, and nothing above, but the angel that shall declare the end of time and begining of eternity."

TRUTH--ITS CONVERSE, ERROR.

What is truth? We propose to analyze its nature, its general tendencies, and characteristics and determine, if possible, how it can be known and understood.

"Truth is mighty and will prevail" is an ancient maxim, yet it gives us no insight into its true nature. If, however, we can determine what actually exists or prevails, at that moment we step from the region of darkness, into beautiful light emanating from the highest source; yet we are not, thereby, arriving at a full knowledge of the truth, but only know its existence, the true nature of which, we cannot readily understand. We know that light exists, that day and night alternate, and that the earth with the vast planetary system is in constant motion, yet our knowledge in relation thereto is not perfect.

Truth always existed; it is the business of man to unveil it, and understand, if possible, the wonderful phenomena of its actions.

Truth is evolved, not created. Mind takes cognizance of nothing that is created, but that which is evolved constantly demands its attention.

The friction of two bodies evolve a truth, the flashes of electricity springing forth as its witnesses, to demonstrate its actual existence.

Galileo, noble soul, divinely inspired, his whole countenance beaming with the truth which had been evolved by the motion of matter, was conducted into the presence of pontifical officers, and compelled to disown his own convictions.

His form was bent with age, his beard silvery white fell upon his bosom, white without, white within, radiant with the purity of an unspotted soul—there he stood, mighty, grand, resolute, yet not unquailing, for they compelled him to disown the truth that he had seen evolved by the motion of matter, establishing thereby the fact that the earth revolved; yet when he turned from their august presence, his soul-chords vibrated with the emphatic thought, "It still moves."

Truth is evolved, not created. The friction of the elements, the motion of matter, the constant changes in the animate and inanimate world, evolve truths in nature, which the mind under favorable circumstances will recognize. *Evolved* I say, *not created.* True in nature, true in mind, beautifully true everywhere.

Cassandra, Princess of Troy, a flower of rare beauty planted in the garden of humanity, was reposing at one time in the vestibule of Apollo's temple, when she fell asleep.—She was then a mere child, artless, pure, charming in all her actions. Apollo's temple never had a more precious jewel reposing in its vestibule, and the sun never shone on a more lovely scene in the nineteenth century. She was carried home by her parents on a bed of laurel leaves, she being entranced at that time, and her spirit holding sweet converse with the wise sages of the spirit world. When she awoke, she told her parents wonderful things, and finally predicted the destruction of Troy, and the entrance of the wooden horse. Her predictions were realized, and why? They were truths, *evolved* by impressions made upon her mind, by her spirit guardians. The truths of science, the truths of art, the truths of nature, truths everywhere, are in all cases evolved, not created.

The spirit comes to your bed side at night, when sleep has gently touched each faculty and hushed them into a gentle slumber, and through the instrumentality of a beautiful law, transmits to your mind an influence which causes you to dream that your brother is dying. You awake in the morning, and realize the truth of your dream. That dream evolved a truth—it did not create one.

Among the different orthodox churches, we find action, determined in its nature and prolific in its results, not evolving truths, but errors.

Preach, Methodist! Preach, Presbyterian! Preach, Baptist! Preach, Catholic! Evolved therefrom will be errors, and errors only, in regard to the true nature of God. Perhaps such evolutions are necessary in order that mankind can more fully appreciate truth, by its contrast with error.

Man in all his actions evolves either truths or errors, and they in turn react upon the physical organization, stamping thereon their effects. A sensitive mind will enter a crowd of a thousand persons and select therefrom those whose souls well up with pure and noble impulses, and through whose veins tingle the sweet chimes of pure and noble thoughts.

Think not, then, that your actions, that each thought, word and deed, is not prolific of results, for there is evolved therefrom, truth or error, vice or virtue, which have their respective characteristics.

A NEW PROPOSITION.

Feeling the necessity of giving our JOURNAL a wider circulation among Spiritualists and all other classes of readers, who are willing to know the truth, we propose to send the RELIGIO-PHILOSOPHICAL JOURNAL, for *three months* to any *new subscribers* on receipt of *twenty-five cents.*

We make this proposition for the express purpose of giving our present subscribers an opportunity to *contribute twenty-five cents,* to put the JOURNAL into the hands of some acquaintance, for three months, that such persons may be the better enabled to judge of Spiritualism and this paper, devoted to its promulgation. Now, friends, a few dollars from each of you who are able to do so, will send the JOURNAL to many of your friends, who through your means, may become not only permanent subscribers to our paper, but fully converted to the truth of our philosophy. No one is too poor to send us at least *one quarter of a dollar,* for that purpose. It will only pay us for the bare cost of paper at wholesale prices, before it is printed,—come, friends, let us ry the experiment. We want to begin at once.

A. B. FRENCH AT LIBRARY HALL.

We had the pleasure of listening to an address by A. B. French, at Library Hall, on last Sunday morning, on this subject: "The inspired characters of History."

It was eloquent, logical, forcible and well calculated in every respect to do good.

He deals in facts; his ideas are clearly expressed, and fall upon his hearers with sledge-hammer force.

He traced the stream of inspiration, as it moved along before the days of Christ, following it in its pulsating waves as bursting forth in the minds of the ancient philosophers, until it culminated in a mighty river as manifested in the nineteenth century.

He alluded to Pythagoras, and his mediumistic powers, and the inspiration that seemed to well up within him. In his case, he might have mentioned many more startling incidents.—Pythagoras was a child of nature. He did not, however, understand himself. To the people of his day, he was wild and eccentric. They did not understand him, and their wonder was excited at the strange power he manifested. The birds of the air could be made to feel the influence that seemed to well up from his organization, and would circle around him, singing their sweetest songs.

Ancient history says, that when standing by a troublesome ox that had broken into a field of beans on several occasions, he whispered into his ear to never repeat his adventure again, and it is said that the animal obeyed his admonitions.

Pythagoras was his starting point in that beautiful stream of inspiration on the surface of which he saw rising forth distinguished characters in all ages of the world. They might be compared at the time in which they lived to an oasis on a barren plane. He spoke of Socrates and the demon that attended him—not a demon as generally understood, but a bright pure angel, whose smiling countenance threw a halo of light over the pathway of this ancient philosopher. We like the history of this ancient philosopher. His mind was towering, seemed to grasp intuitively, the true aspect of nature. His light is reflected on the nineteenth century.

He alluded to his humble position in life, tracing the interesting events of his career in an eloquent masterly manner. We like him for what he said; it still tingles in our mind like the sweet chimes of the morning bell, and we feel that we were made better thereby. Yet he could have said much more in reference to him, that would have been of interest to those in attendance, but when would his lecture have terminated, had he culled from the stream of inspiration all the little incidents that seemed to be floating on its surface, like so many flowers, the incense of which filled the whole world with a fragrance that can never vanish.

In turn, he alluded to the career of Mahommed, Confucius, Luther, and a host of others, that inspiration had developed for a special purpose, the granduer of whose acts will be transmitted to all posterity.

His allusion to the shepherd girl of Dahoney was transcendentally beautiful. Her unsullied innocence appeared to be a beacon light that attracted the highest intelligences of the spirit world, and she seemed to be a special agent designated to save France from ruin. At eight years of age, she conversed with spirits, saw the angel Michael at midday when walking in her father's garden, and who told her to be a good girl, and her footsteps should be carefully guarded in the performance of a mission that was all-important to France.

This effort of Brother French was a masterly defence of one platform of our beautiful philosophy, viz.: "Inspiration." We thank him for this effort, so full of pure logic, cropping out here and there, an electric-flash, that seemed to lighten the inner chambers of our mind. Go forth, brother French, and with unswerving footsteps march into the temples of error and burst them assunder with your eloquence, scattering to the four winds of the earth the fragments thereof.

OUR THANKS.

Our sincere thanks are due to the many friends who have interested themselves in our behalf by getting up clubs of trial subscribers for the JOURNAL.

A club of twenty and upwards can be gotten up by one day's trial in any country town, to say nothing of the larger class that can be obtained in large towns and cities. A few noble souls have taken this matter in hand, and sent us long lists of names with the money accompanying the same, to pay for three months, on trial, for twenty-five cents each. We hope hundreds more will follow their example. We know the loss we shall incur at first, in this experiment, but we are prepared for it. Our paper is worthy of patronage, and we fear not that the time will soon come that it will be appreciated. Then it will be a welcome weekly visitor, to the fireside of every Spiritualist and other reformers through the country.

GOD IS A SPIRIT.

Nearly two thousand years after the martyred Jesus proclaimed this great and original truth, the true mind began to catch glimpses of its true and generic signification. In a valued cotemporary we find the following words bearing beautifully upon this topic:

> "God is spirit. Spirit is Divinity. He is the Source or Father of all Spirit. Spirit communion therefore, is the birthright of the soul, and what we call evil, as connected with it, will be found to be a lesser good simply, or something in our condition which is less than spirit.
>
> "A mind guided by the spirit, living in and of the spirit, lays down the flesh, and looks beyond to see the celestial ray that guides it on. The same light which lighteth every man that cometh into the world, is held out for you and me, for all. Oh let us grasp and receive it in the spirit in which it is presented."

PLYMOUTH PULPIT.---HENRY WARD BEECHER'S SERMON.

We shall publish next week, another sermon from the inspired mind of this eminent Divine. His sermons are received by the people with a great deal of pleasure, for they plainly discern therein ideas that do not belong exclusively to him; a part ownership resting with the high and holy influence that surrounds him.

We are indebted to the politeness of J. B. Ford & Co., of New York, for permission to publish Beecher's Sermons, as furnished by them in the *Pymouth Pulpit,* a weekly publication. No doubt Messrs Ford & Co. will be well remunerated for the enterprise which they have undertaken, as they deserve to be, in furnishing the people each week with a neat publication, containing a sermon delivered by Mr. Beecher.

They furnish it at the exceedingly low price of $3.00 per annum, or eight cents per copy.

Address J. B. FORD, & Co., No. 164,
Nassau street, New York.

INDUCEMENTS.

Old subscribers who are in arrears, are offered the following inducement to deal justly with us, and help themselves at the same time.

All those who pay up arrearages, to the first of January 1869, and renew their subscriptions for that year, will receive the JOURNAL, from January 1st 1869, to January 1st 1870 for $2,50.

We really hope, no one oweing us will, for a single day after reading this notice, fail to make the necessary remittance to comply with the above terms.

VELOCIPEDES.

We received from Messrs. Duryea and Pearsall, a complimentary ticket to their grand exhibition of velocipedes, in Garrett's Block, 69 State Street, on last Wednesday evening. We repaired thither to witness this Parisian novelty, that is now attracting so much attention in the large cities. We were agreeably surprised to see it managed so easily and gracefully.

On our return home, we called at Ellsworth Zouave Hall, and witnessed the efforts of those inexperienced in its management; they created much merriment.

OUR THREE MONTH'S LIST.

A friend sending us a long list of names, with the money to pay for the same for three months, made the suggestion that we advise those who may receive the JOURNAL, that the same is paid for, or they might not continue to take them from the office. It is a good suggestion, and those receiving the JOURNAL, will please take notice, that we do not send it in any case when not paid for in advance.

EXCHANGES.

We are sending the RELIGIO-PHILOSOPHICAL JOURNAL, in exchange for many papers which are of no value to us; yet we are willing to continue to exchange with all who will give the JOURNAL a notice, and therin inform their readers that we will send it at the cost of the blank paper, viz. twenty-five cents per. copy, for three months.

Address S. S. Jones, 84 Dearborn street, Chicago, Ill.

Literary Notices.

Peterson's "Monthly Glee Book!" and "Parlor Companion," for December, has been received. They are replete with choice original music, and should be in the hands of those who desire to excell in the most desirable of accomplishments, the art of singing in a clear forcible style, and in a manner that cannot be excelled.

Terms, $3 per annum. J. L. Peters, Publisher, P. O. Box 5429, New York city.

"Onward" is the title of a new Magazine, just gotten out by Capt. Mayne Reid.

It is replete with original matter, from our best writers, and will carry into every family circle it may chance to enter, a halo of joy.

Terms, $3 per annum. G. W. Carleton, Publishers, 497 Broadway, New York.

Personal and Local.

Lucy Stone is an emanation from Oberlin.

J. W. Van Namee, speaks at Adrian, Michigan, Sunday, January 17th; Hillsdale, Sunday, January 24th; and expects to go to Battle Creek next month.

Schools for instruction in riding and managing the Velocipede, are in active operation in various parts of this city.

The weather, for January, has been exceedingly mild and agreeable for the past week in this locality.

Dr. Henry Slade, of Jackson, Michigan, the well-known test medium, was married to Mrs. Alcinda Wilhelm, M. D., the able and popular lecturer on Spiritualism, on New Year's Eve, in Philadelphia. Brother Peebles, who was present, says: The gathering was large, joyous, imposing, the music inspiring, the refreshments choice and plentiful.

A grand Masquerade Ball is announced to take place at Crosby's Opera House, on the 8th of February next.

On the 9th inst., a preliminary meeting was held in this city of a number of ladies and gentlemen, favoring universal suffrage.

The gathering was composed of some of the leading and influential men and women of the city, and in point of respectability and earnestness of purpose was all that the most zealous advocates of the contemplated reform could desire. It was designed, and stated to be, of an informal character, and convened for the purpose of accomplishing nothing more than the preliminary steps in the calling of a state convention at such time and place as might be hereafter determined upon.

Mr. Longfellow has ransacked the libraries and bookstores of Paris for rare works to enrich his library in Cambridge.

Amusements.

Sharpley and Cotton's Hall, corner of Clark and Monroe streets. Last week of "After Dark." "Captain Jinks," "How much am you sorry?" "Tea-Table Tattlers," "National Public Sale." Monday next, a great novelty.

Mr. Adams, the excellent and artistic tragedian, is performing with fair success to good houses at McVicker's Theatre. He has appeared as "Narcisse, the Vagrant," and the beautiful play of "The Marble Heart."

A cotemporary, speaking of Mr. Adams says:

> He is one of the few, very few, good tragedians on the American stage. The taste of the people at large runs more to the comical, eccentric, or extravagant school of acting. Mr. Booth draws large houses, but his magnetism is attributable as much to the family name and to the fact that it has become the fashionable thing to see Booth, as to his own merits as an actor. It may be heresy to say it, but in many, if not in all respects, Mr. Adams is fully equal to Mr. Booth as an actor. His presence is equally as graceful and as self-possessed. His knowledge of the stage and stage business is just as thorough. His reading is free from many mannerisms which mar Booth's best personations. His faculty of merging himself in his character is just as pronounced. His style of acting is more natural in that he does not resort to any sensational effects and very rarely exaggerates or resorts to rant. Lastly, his talent is more versatile, for in the school of genteel comedy there are few better actors than Mr. Adams.

At the Opera House, the new comedy, "Young Chicago," *alias* "Young New York," with its current Chicago topics and velocipede episode, is proving a genuine and seasonable attraction. In point of action, it is one of the strongest pieces the management has yet given us.

It will, however, give place, on Friday evening, to the Richings-Bernard troupe, who will give us the always popular "Martha," one of the strongest, if not the strongest opera in their *repertoire.* The opera for Saturday evening has been changed to "Crown Diamonds," which will serve to introduce all the leading artists of the troupe. The almost unprecedented sale of seats for these two nights shows that the musical portion of our people are ripe for opera again, and the two evenings will undoubtedly be very pleasant ones to those who attend and very profitable to the management.

At Col. Wood's Museum, a principal feature of the week has been the benefits of several of the company. The *Daily Tribune* of the 13th, says:

> "On last evening occurred, at the Museum, the benefit of Miss Susie Cluer, the "juvenile lady" of the company, and a benefit, in every sense it proved to be, for seldom has the auditorium contained a more numerous or fashionable gathering of ladies and gentlemen."

The play of "The Mormons," began last week on the occasion of Mr. Keller's benefit, became elevated into a popularity, and still holds the boards and draws full houses.

On Saturday afternoon and evening, it should be remembered, Mr. Aiken takes his farewell benefit, prior to going into the new Dearborn Theatre on Monday next. The tickets for the opening night are selling very rapidly.

That wonderful musical prodigy, Blind Tom, is to commence a series of concerts at Library Hall, on Monday evening, the 18th inst., to continue during the week, with matinees on Wednesday and Saturday. Tickets for reserved seats can be obtained at Lyon & Healy's.

Those of our city readers, or those who may chance to be in the city during the week, who have never witnessed this genius, will find the present a favorable opportunity to do so. His wonderful musical talent is too well known to need mention at our hands.

LATEST NEWS.

A collision took place in Princess Ann County, Virginia, on Friday the 8th inst., between some Negroes and a party of United State's troops; which assumed quite a warlike aspect; resulting in the killing of three Negroes and the mortal wounding of a Sergeant.

The effort to establish a Territorial governmen for Alaska has been defeated in Congress.

The efforts of the Virginia committee to have the pending constitution in their state amended, so as to provide for universal amnesty and universal suffrage, are likely to be realized.

FOREIGN.

LONDON, Jan. 9—Advices from Candia by mail fully confirm previous reports of the submission of the Cretans to the Turkish authority.

A letter from Calima, Mexico, gives an account of the terrible earthquake experienced in that city on the morning of Dec. 20th. At several places the ground opened, trees were uprooted, hills leveled, water courses changed, and a general upheaval of the earth took place.

Rizors Rangabe, the Grecian Ambassador to the Paris Conference, has been refused participation in its sessions; for which reason it is thought that the Conference would disband without accomplishing anything.

PEN AND SCISSORS.

The Suez canal is almost completed.

The workingmen of Brooklyn project a $100,000 building in which to hold the meetings of their several societies.

In Florida land is worth fifty cents an acre, and a $500 house is as good as a $2,500 one at the North.

Explorations have proven that an excellent vein of coal lies within 100 feet of the surface, at Geneseo, Ill.

The sufferers by Vesuvius' eruptions are to be relieved by the lava being quarried and sold for paving stones.

The drawing room of a Madison avenue (New York) mansion is furnished entirely with gilt furniture.

A suburban park of 7,000 acres is projected in the vicinity of New York, in the Highlands of the Hudson.

Three boys in Sheffield, England, have been sentenced to thirty days' imprisonment for torturing a cat. They covered it with naphtha and set it on fire.

England has rejected the Armstrong gun after expending upon it millions of pounds, and knighting the inventor. The breech-loading guns are also to be replaced by muzzle loaders.

The female teachers in Cincinnati have petitioned for salaries the same as those paid male teachers in corresponding positions—which is a just claim.

A Congress of Naturalists is to be held in Vienna, early in October.

Absence is a short kind of death; and in either one can only wish that the friends we are separated from may be happy with those that are left them.

LIFE'S UNFOLDINGS.

OR THE

WONDERS OF THE UNIVERSE

REVEALED TO MAN.

Is the title of a new work fresh from press.
By the Guardian Spirit of David Corless.

S. S. JONES,
Publisher.
RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION PRINTERS.

The Medium, in his address to the public says:

The Medium (David Corless, of Huntley's Grove McHenry Co., Ill.,) through whom this work was given, has been a careful observer of the phenomena of "Modern Spiritualism" for over twenty years and during that time he has been the humble Medium through which hundreds of philosophical and scientific lectures have been given to attentive listeners. Of himself, he can only say he is an uneducated farmer, far advanced in years. He asks for this pamphlet a careful and attentive perusal.

The Introduction entitled "The Unvailing" treats of man as the grand objective ultimate of Life's Unfoldings:

In all the conditions of Life's unfoldings there is a principle which rules all things for one eternal ultimate good. All orders are in the unfoldidg of elements of mind. All mind is the element of Life to such an extent as that it can comprehend the life of all things. It will be perceived that Man is a mystery in all his organism. He is organized from the refined elements of all Life; and the laws of his being to such an extent that he is the grand ultimate of all Life's unfoldings.

He also stands at the pinnacle of all organized Life in the native purity of all things.

The next sub-head treats of "gravitation, organization &c., the author says:

We now come to the unfolding of Life; and would have it understood that Man is the greatest manifestation of all Life's unfoldings. All the rest are of minor importance when taken in comparison with the unfoldment of Man's organization, and all things pertaining thereto.

On page twenty-four the author treats of "the way mediums paint likensses, in the true order of the development of the arts and sciences.

In part second, under the general head of mysteries Revealed, the author treats of "How Mankind Manifest their presence through Physical Bodies of Mediums. How the writing is done. How we influence a Mediums to speak. The fullness of all kinds of language investigated. The ring feat and the carrying of Musical Intstruments around the room explained."

"Man as a component of all elements demonstrated. The Life element discussed. The beautiful laws of equanimity unfolded. What Soul is. The Unfoldings of Light and Life investigated. Do we ever see a Spirit. A Guide to the Interior Life or the Souls Lifeanimating Principle"

This work is neatly got up and consists of seventy-three closely printed pages and we hesitate not to say that it contains more original thought upon important subjects, a few only of which we have enumerated, than any other work of equal size we have seen.

Mr. Corless is just what he says he is upon the title page of his book. We have known him for nearly twenty years; and he is the last man, that we should have believed could indite a book teeming with such sound philosophy and upon such obtruse subjects. Ofhimself he could not do it. When inspired by the angels he is to all appearances another man.

The work will be sent by mail from this office to any one on receipt of fifty cents.

Address, S. S. JONES.
84 Dearborn Street,
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VINE COTTAGE STORIES.

LITTLE HARRY'S WISH
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BY MRS. H. N. GREEN.

Author of "Lidas Tales of Rural Home," including "Helen or the Power of Love," "The Strawberry Girl," "Ralph, or I wish I was'nt Black," "Rhymes for Little Folks," "The Flower Girl," "The Orphan's Struggle" etc., etc.

ALSO

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AND
THE ORPHAN'S STRUGGLE,

By the Same Author.

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The above named little works of about thirty pages each are fresh from the press and belong to a series designed especially for children, youth and Children's Progressive Lyceum Libraries.

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All the works she has heretofore written have been well received by the public. They possess a high moral tone and at the same time are deeply interesting to every reader, especially children, and the youth.

Being childlike in her nature she readily enters upon that plane of life and distributes to the young mental food which is received into and treasured up by their very souls; producing the most happy results, in leading minds to a due appreciation of great and ever living truths for practical use in more mature age.

This series of Books which we have entered upon publishing are designed for the youth everywhere, but of course their tone and philosophy will comprise their sale principally to the families of Spiritualists, Liberalists and the Children's Progressive Lyceums.

They are aptly embellished and every way attractive and will be sent by mail on receipt of twenty five cents per copy.

A reasonable discount to the trade.

Address
J. C. BUNDY,
84 Dearborn Street
Chicago, Ill.

Convention of Speakers and Mediums.

A quarterly Convention of Speakers and Mediums will convene at Avon Springs, New York, Tuesday and Wednesday, February 16th and 17th next, commencing at 10 o'clock, A. M.

Arrangements have been made with Br. Whaley of the Avon Water Cure, to board at one dollar per day those in attendance, who cannot be entertained by friends.

Brothers and sisters, we extend to you all a cordial invitation. Let us assemble on this occasion, and participate in the benefits, joys and glories derivable from anticipated free and harmonious communion with our angelic guardians and guides and thus help to roll on the majestic car of this new spiritual dispensation.

J. W. SEAVER, }
P. I. CLUM, } Committee.
FRANCIS RICE, }

SPECIAL NOTICES.

Panorama of Wonders.

Read in another column, "A Panorama of Wonders by the great Spiritual Remedy, Mrs. Spence's Positive and Negative Powders."

For sale at this office.

Address J. C. BUNDY, 84 Dearborn St., Chicago.

Dr. Clarke's Remedies.

BR. S. S. JONES:—I see you are advertising the medicines of Dr. Clarke a spirit, who controling prescribes for the sick through the organism of Jeannie Waterman Danforth. Permit me to tell you, with deep feeling, friend Jones, that I have used these remedies, the Syrups, Nervines and Powders with the highest satisfaction. I know them to be excellent, as hundreds of others will testify. Dr. Clarke is a noble and brilliant spirit. Most truly thine,

J. M. PEEBLES.

St. Louis, Mo., Nov., 1868.

Taylor's Patent Bed Springs.

In another column will be found the advertisement of the above named bed springs.

We can speak from observation; and declare them to be a superior article—very cheap and free from many of the objectionable features of most "bed springs."

Scarcely a family will do without them when once acquainted with the luxury of a nice spring bed to rest weary limbs upon.

Canvassers for these springs will find it a fine paying business. Their whole weight is only twenty-five pounds, and they can be packed into a small bundle to be carried under the arm, and are easily put upon the bedstead by any one.

Send to Jay. C. Taylor Ann Arbor, Mich. for a circular and cut.

Obituary.

Departed this life, in her 65th year, Dec. 25th 1869, Mrs. Caroline Talcott, wife of Asa Talcott of Madison, Ohio.

ADVERTISEMENTS.

HARRIET DE' LA MOTTE, HEALER AND INSPIRATIONAL SPEAKER, will receive calls to open classes for instruction in the laws of magnetism and Development, giving intuitional illustration on all subjects.

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1t, vol. 5, No. 18.

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W. D. REICHNER.
No. 207, Carter Street, or
No. 23, North Sixth Street, Philadelphia.

No. 18, vol. 5, tf.

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No. 11, vol. 5, tf.

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Here comes a letter from H. A. Tatum, of Aberdeen, Miss., telling me of the cure of **Consumption, Chills and Fever, Billious Fever** and other diseases, by the **POSITIVE AND NEGATIVE POWDERS;** and here comes one from N. Church of Oskaloosa, Iowa, saying that the **NEGATIVE POWDERS** have cured a child of **Deafness** of six years duration.

There is a letter from A. Idlebrook, of Matagorda, Texas, who rejoices that the **POSITIVE AND NEGATIVE POWDERS** have cured his child of **Cholera Morbus,** his wife of **Chills and Fever** and **Enlarged Spleen,** and his neighbor of **Neuralgia;** and there is one from Mrs. M. Calvin, of Danby Four Corners Vt., informing me that the **GREAT SPIRITUAL REMEDY,** the **POSITIVE AND NEGATIVE POWDERS,** have cured her husband of **Jaundice,** and of that unmanageable disease, **Diabetes;** her daughter of **Erysipelas,** and herself of **Neuralgia.**

In one case, it is a lady in Sacramento Cal., who is cured of **Catarrh** by the **POWDERS,** and who straight way administers them to others, and "cures up **Spasms, Fevers, Measles,** and fairly routes everything;" in another case, as reported by Mrs. P. W. Williams, of Waterville, Me., it is a lady whose eyesight is restored from a state of **Blindness** caused by a shock of **Palsy** two years before.

Away off in Marysville, Cal., Thomas B. Attkisson, who has the **Chills,** buys a box of **MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS** of a passing tin peddler, and though having "no more confidence in them than so much dust," yet they "cure his chills like a charm;" and John Wright nearer by, at East Walnut Hills, Ohio, has a great and unexpected **wonder** worked on him by the **POWDERS,"** they cure him of a **Rupture** of twenty-five years duration, to say nothing of his cured **Rheumatism.**

From the East, Mrs. N. S. Davis, of West Cornville, Me., reports that the doctors declare that Mrs. Melvin Lincoln must die in three days, and thereupon she takes the **POWDERS,** and in **four days** is seated at the breakfast table with her family. From the West, C. L. Child, of Decorah, Iowa, reports that the box sent to Mr. Moore put him on his feet again, and the box sent to himself cured his wife of **Kidney Complaint,** and his grandson of **Croup.** On the one hand, Nelson S. Woods, of Swan City, Nebraska, shouts that the **POWDERS** have **"knocked his rheumatism higher than a kite";** on the other, a neighbor of H. Webster, of East Pembroke, N. Y., declares that he will not take one hundred dollars for his half box of Powders because with the other half he cured his **Cough** and **Kidney Complaint** of four years standing. Seth Tobey, of Tunnel City, Wis., has his **hearing restored;** and Jacob L. Sargent of Plainview, Minn., has his **sore lips,** of fifty years duration, cured by a single box of the **POSITIVES.**

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THE NEGATIVE POWDERS CURE Paralysis, or Palsy; **Amaurosis** and deafness from paralysis of the nerves of the eye and of the ear, or of their nervous centres; Double Vision; Catalepsy; all **Low Fevers,** such as the **Typhoid,** and the **Typhus;** extreme Nervous or Muscular **Prostration** or **Relaxation.**

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The Positive and Negative Powders do no violence to the system; they cause no **purging,** no **nausea,** no **vomiting,** no **narcotizing,** yet in the language of S. W. Richmond, of Chenoa, Ill., **"They are a most wonderful Medicine; so silent and yet so efficacious."**

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Thou mysterious, unchangeable, and to us unfathomable God. In our inmost souls, we ask Thee for light, wisdom and understanding, that we may be enabled to fathom the depths of Thy power, of Thy wisdom and Thy love. As we behold the changes in the mineral, the vegetable and animal formations, we can realize nothing but harmony in Thy works. When we turn within and witness the sorrows of our own hearts, we cannot but exclaim, O, God, why is it thus? Yet after years roll away we can look back and see that there was Divine wisdom in all. Realizing this in the past, we are led by the law of hope to look forward unto the time that all things in the present are for our wisdom and Thy glory. Far, far in the distance, we in our imaginative minds seem to behold Thee, not as a tyranical and unapproachable being, but as a God, a Father of inconceivable love and goodness, and to be more like unto Thee, though we may behold Thee but in the distance, we will ever strive. And though the changes through which we may be called to pass are hard to learn, still we will believe in Thee as an all-wise and ever-fostering Father.

JANUARY 5th, 1869.

QUESTIONS AND ANSWERS.

Q. Can spirits look down into the crust of the earth and distinguish the different stratas one from another, and if so, can they measure the distance so as to minutely discern what they see.

A. Some can—others cannot. It depends upon the will power and the perceptive faculties of the individual. Those who are able to see can easily describe its appearance and depth. In many instances in the past, spirits have done this, and impressed it upon the mind of mediums. We know that there are many things given which are not correct and these on various occasions.

One of them is the imperfect control of the organism, another, the spirit may not have the power to describe correctly that which they have in reality seen.

You must know that there is as much difference in the will power of those upon the spiritual plane, as in those upon the material plane of life.

QUESTIONS BY R. SMITH, BOSTON.

JAN. 8th, 1869.

Q. Are storms, such as rain, snow and wind, which are incident to the material plane of life, felt upon the spiritual plane, or in other words, do spirits realize the fact when such storms exist?

A. Storms of any kind do not affect us upon the spiritual plane of life, yet we realize their existence, as incident to the earth sphere.

Q. How do you realize them?

A. Those who have had experience in earth-life realize them as a necessity, as well as from the difference in appearances of certain portions of the globe at the time they transpire, for you must know that while a severe storm may be raging with you, at the same moment sunshine and calm may be realized not far distant from you. Those who have not had experience upon the earth plane, realize the fact from beholding the different elements upon the earth's surface or plane of life, and thereby are made conscious of storms as well as sunshine and calm.

Q. Is the spiritual plane of life in close proximity to the earth plane?

A. We have often, in substance, answered the same question before. We have said that it is as close as the aroma is to the flower from which it emanates—so close is the spiritual to the material plane of life.

Q. Is there an element surrounding the spirit world which is realized by spirits as analogous to the atmosphere which surrounds the earth, and if so, is that as essential to spirit life as the atmosphere is to us?

A. The life principle which is all-pervading, must of necessity exist in the material atmosphere surrounding the earth, and as everything on the material, has its spiritual or counterpart upon our plane of life, you will readily perceive that the elementary principle is essential to our perfect unfoldment upon the spiritual plane of life.

JANUARY, 9th, 1869.

QUESTIONS BY M. BREW, LATE OF DUBLIN, IRELAND.

Q. Can you now communicate with my mother?

A. My dear brother, I could indeed communicate with your mother, had I the pleasure of her acquaintance, that, for your sake, I am sorry to say, I have not; yet, from the fact that I have met you here, maybe the means by which we shall become acquainted. If so, then I shall be most happy to give you any information you may desire, of her or hers, that I shall become acquainted with.

Q. My mother died when I was very young. That event was a dreadful calamity to me, it very much injured, if not entirely blasted, all my future prospects, like a plant that is beginning to bud, a sudden frost, or as Shakspeare says, "a killing frost destroys or at least stunts its growth." Is she aware of all the troubles and trials, I have passed through, does she watch over me, and will I meet her when I go to the spirit land? Also, I should like to continue the acquaintance that has already begun, and when you have the opportunity, will you advise and direct me?

A. The fact that your mother passed from earthlife while you were yet in such tender years could not of itself blast your happiness here or hereafter; for that mother can watch with the same tender and loving care, your every-day experience, that she would, had she remained upon the material plane of life—the fact that you are not conscious of her presence, can in no wise change her tender care and love, and that she will see you, and make herself known to you, when it shall be yours to pass the great change that all must pass, there is not the least shadow of doubt. The very fact that you cherish such kind remembrances of her may be a sufficient evidence to you that she is not unmindful of your interest and happiness. When the time comes that I shall be able to give you any information regarding her, it shall be done with the greatest pleasure—hoping that you may ever keep in your mind's eye and cherish it as one of the most sacred things, that of a mother's love, and that your actions and progress may be such as to meet her approval, I will bid you, good by for the present.

QUESTIONS BY MR. JOHN FRANCIS.

Q. Where is the spirit of the medium, while you have possession of her organism?

A. That, my good brother, is indeed a question of great interest. We will answer it by asking you the question, where is the spirit of the water when you add the spirit of tea, coffee or any other kind of spirit?

[Mr. Francis, I am not answering questions now, that is your business.]

A. True, you are not answering the question, so I will say that the spirit belonging to this organism remains with the same, the external senses only being closed, while we manifest ourselves to you through the external to reach corresponding senses of your own. It is supposed by many that the spirit of the medium must of necessity leave the organism to give place to another, yet that has never been our experience. Still there are many mediums that seem to experience the feeling, that they themselves left the organism. We believe that to be owing to the condition of the medium, at the time the external senses are closed, and to be induced by that spirit, taking possession of such organism. As we have said before, we never having experienced anything of the kind ourself, nor ever witnessed the same in others, and it being contrary to our sense and reason, we do not believe that the spirit of the medium ever leaves its organism.

Can you as a spirit read the RELIGIO-PHILOSOPHICAL JOURNAL?

A. Yes, my dear brother, as a spirit I can, and any printed matter; also the thoughts of an individual before impressed upon paper, if I desire so to do, yet it requires a positive will power of my own to accomplish such seeming, to you, tasks.

Q. Is Somnambulism one species of mediumship?

Ans. Most certainly it is, for everything you behold is a medium or media for certain purposes; it maybe for the improvement of the spirit within the natural organism, and it may also be for the purpose of enabling the spirits who are upon the spiritual plane of life, that have once lived as you now do, to manifest themselves, to their friends in earth life.

Q. How are inspirational speakers controlled; or by what method are ideas impressed upon their mind?

A. Our inquirer would know by what means inspirational speakers are inspired. We could answer it by a simple word,—impression, for it is an impression made by the spirit of a disembodied spirit, or that of an embodied spirit upon the mind of the speaker. For instance, you will many times sit and be thinking in your own mind that which another mind will give expression to, and you will at once exclaim, "that is just what I was thinking," and as there is nothing lost in nature, so every thought is a living entity unto itself.

Q. Can mediumship be induced by artifical means?

A. No, and why? Because there is nothing artifical in nature, yet by the aid of positive and negative forces induced by other individuals, the power may be brought forth in various ways.

The different phases of mediumship, it will not be necessary for us to speak of.

Q. Does clairvoyance result from a peculiar organized brain?

A. Not peculiar, yet fitted to that phase of manifestation.

ORRIN ABBOTT.

Brother Jones, I am glad to meet you. I have sat in this chair many times, and not very long since. [Alluding to an arm chair in which the medium was sitting.] You don't know me do you? [No I do not. I wish you would tell me.] You did not come to see me while I was sick, but Mrs. Robinson, the medium did, and she did me a great deal of good too. [Is it Brother Abbott?] Yes it is, but I am very weak and can't say much.

In my last sickness I thought over my life in the past, my views in regard to the future, and I thought also of what my brothers and sisters, "in Christ," would say to me now that I was so near death, and in their prayers for mercy and petitions to God to change my belief. But you know my mind was sound, although the number of years had told upon my body. All they could say could not change me; mine was not a belief of a future state but knowledge. I knew that God did not require of us to fear him or the devil for the purpose of meriting his love or gaining heaven.

I found that I was not mistaken. This world is worth living for, no matter what we have to endure to reach it.

Brother Jones, I have met your son, I must tell you of it, I know you will be glad. [Yes Brother Abbott I am always glad to hear from him.] He says to me I cannot help Father at the desk, but I can help him in many other ways and I will do it. Do not regret the change Brother Jones, that he was called to pass so young. [Is he happy in his new home?] O, yes, he is—he would not change, though he loved earth and things of earth, yet he would not change if he could.

My wife will tell you that she has felt my presence a great many times since I left my body, and I do not come as a test to my relatives or to you, but it is because I have had a desire to come to speak with you. I desire to say to you that before my change, I believed in your paper as a success, now I feel that I can give you the perfect assurance of its success. Your paper and the BANNER OF LIGHT can and must be sustained. The people need them. The spirits demand their success and it must be so. A great many, Brother Jones, will recognize me in this message. With the best of feeling, Brother Jones, I must leave you. You know it used to be Rev. Orrin Abbott, but we will let the earth have the Reverend, and we will be known as

ORRIN ABBOTT.

REMARKS:—At the conclusion of the foregoing message, brother Abbott requested us to call upon his wife, who resides in this city and inform her of his having communicated at our "Inner Life Seance." We did so, and read his message to her. She confirmed all that he had said about his having manifested himself to her. She said, frequently at night, his presence would be so apparent to her, that it seemed as though she could take him by the hand, and that she had often extended her hand out from the bed for that purpose.

Mrs. Abbott is a fine developing medium, residing at 127 South Clark street. She will confirm all we here say upon the subject.

Brother Abbott was the author of "A Peep into Sacred Tradition," and for many years a Methodist minister of much renown. ED.

RUFUS L. MAYHUE, WATERTOWN, N.Y.

It is not a year since I died. Never have I yet found the spiritual world to abound in such pleasures that I have not had a desire to come back and tarry longer upon earth. My nearest and truest friends are upon earth; and it is in accordance with nature that we should be attracted to those nearest and dearest to us. Consequently it is not strange that I should be attracted to earth. There are many spirits that come here and talk, and their friends receive what they have to say. I shall give what I think best, and if received, I shall be glad: and if not, I shall feel that I have done my part. Now to father and mother, Louisa, Nellie and Harrison, I will say, that death did not separate me from them. There are many here that tell me that if I would seek for that which is beautiful upon the spiritual plane of existence, that I would feel better. Perhaps I might, but I don't think so. I don't feel so; I feel happy only when in my home—the best spot on earth or in heaven. I do not feel that it was right that I should die. I do not think that the doctor did well by me. I think that he cared more for others than he did for me—did not pay me that attention that my disease and condition demanded. Mother feels this, too. But, mother, don't feel too bad—don't grieve over it, although you feel as I did—that it was not right that I should die. It will not bring me back. This is the first opportunity I have had of speaking or influencing this medium. I thank them all very much for it, and I will try and improve my time here. I do not believe that it is right for any person to die while he is young. Do you? [To a gentleman present.] "I do not know, brother, but that it is right—still I do think an earthly experience and well matured existence beneficial upon entering the spirit life." It don't seem to me that it is right at all. After persons have lived long enough to appreciate their friends and enjoy the conditions in which they are placed, and then suddenly, by disease, to be taken away, seems to me hard. I wanted to let you know that I could come back. It is not coming back either, for I have not been far away. It is not in my power to manifest myself and tell you what I wished to.

My grandfather, my mother's father, is here, and says that mother will feel bad if I talk in this way. I do not talk for the purpose of wounding or grieving her. I only tell you exactly how I feel about it, and let you know that I can talk, so that when the time comes when you are willing and glad to listen, I will come and talk. It would do me more good than anything else to converse with my mother, and have her tell me what she thought was best. I feel that she was one of the very best of mothers that ever breathed on earth. I do not say this boastingly, but it is just what I feel to be true. I know that you are grieved that I should be taken away from you, and I do not think it strange either. I shall be twenty-five years old next June. Now I don't want you to feel bad about what I said. I said that I did not think that I ought to have died, and I still feel so, and I could not help telling my dear mother. Her name is Mary E. Mayhue.

THOMAS WILSON, OF RUTLAND, VT.

You will find out after a while that all sorts of folks come here. My speech will not be quite so long as that other fellow's. [Spirit yawning often.] I am sleepy. I was very sick, and the doctors gave me stuff to make me sleep, and I did sleep, on and on. When I woke up I found myself on the other side of Jordan. I am not sleepy now, except when I endeavor to control a medium. I wish the doctor had not given me so many sleeping powders. If he had not given me so many sleeping powders I could have said more. I never would have believed that I would have felt so sleepy again. But then instead of lying down and going to sleep I will hurry up and get out of this body. It makes me feel drowsy to come to this body, just as I did after I had taken the powders. The doctor said that I had typhoid fever. I know it was a fever strong enough to lay me out. I was thirty-two years old. My name is Thomas Wilson, Rutland, Vermont.

Since I have learned how this thing is done, I guess the next time that I come I shall not be so sleepy. Now my folks will know that I can come, I don't care about their sending notice to this printing house that they have heard from me. I do not care anything about that at all. If they will only give me a chance, I will be satisfied. They surely would have given me one had I not died. This paper that you print goes there. I died the 7th of January. Good-bye. I shall not be able to go to sleep when I get away from here.

DECEMBER 23.

WILLIE STEBBINS.

Please, lady, will you let little bits of boys come here? I am only just a little bit of a boy—just seven years old. My papa and mama live in Memphis. This lady,s body is bigger than mine was. I want to tell my papa and mama that I have many nice little things, I am not sick at all. Uncle Willie, my mama's brother, is here. My Uncle Willie took me right in his arms from my little bed when I was so sick. I saw mama and papa cry. Uncle said that they cried because little Willie was dead. I did not know that I was dead. I was just living like I was before. I was just the same when Uncle Willie took me—living all the time. My throat was sore; they put blisters upon me. I had the diptheria, and it made me almost choke. Uncle took me to his house, and takes care of me until my father and mother come. He gets me lots of nice things. I want my mama to know all this. Uncle Willie says my mama's name is Hattie. My papa's name is George. It is one year and five months since I had the diptheria. Mama thinks I am dead, but I am not. What makes that bell ring? [It is the Court House bell striking eleven o'clock.] I want to send a kiss to my mama and papa. Will you write that Willie sends a kiss to his papa and mama? Tell them that Uncle Willie will bring me again some day. Mama will be glad to hear from her little boy. When she used to put on me nice clean clothes she would say, "Willie is mama's nice little boy." Tell her that there are lots of big men here, just like there was in our city.

For The Religio-Philosophical Journal.

Financial Condition of the Illinois State Missionary Bureau.

BY MRS. M. J. WILCOXEN.

DEAR JOURNAL:—In the last report of brother Jamieson, one of the Illinois State Missionaries, I find this clause: "No contributions for the Missionary Bureau." Now as I have labored constantly since the middle of last May in the State of Illinois, with the exception of five Sundays in Grand Rapids, Michigan, and one in Indiana, I am naturally particularly interested in the state of our glorious cause in this rich and fertile section. The report to which I allude may be found in the BANNER OF LIGHT of date Dec. 26th.

May I ask why Spiritualists of Illinois do not contribute to the Missionary Treasury?

May I ask why these Missionaries are thrown entirely upon their own resources, and receive no aid from the Bureau?

May I ask what constitutes a State Missionary Society, and what may properly be denominated a Bureau?

As far as I have been informed, a Convention of the few created a nominal Board and Bureau by "unanimous vote," as is frequently done in these Conventions, and walking in the footsteps of their illustrious predecessors, this Board sent out its two duly constituted Missionaries, to labor in one of the most fertile of all these United States. And it seems a source of much regret to some that there are no contributions for the Missionary Bureau, although the reporting missionary received as much, and indeed more, from the people in remuneration for a month's service than other equally capable and devoted workers. It was my good fortune to attend, one year ago, the "Unitarian Channing Conference," then holding its sessions in Taunton, Mass.

Much "godly sorrow" was manifested by leading speakers, that New Bedford Society had sent no delegates, and considerable time was devoted to this expression of deep regret on account thereof, coupled with assurances of closest christian friendship for that important Society. It was desirable that all influential Societies should become auxiliary to and a branch of the National Conference, and likewise of the Sectional and Quarterly Conferences, by which all business might be transacted in "orderly shape," argued the several speakers.

At last a member of the New Bedford Society arose, stating he was not a delegate, and in the absence of one, wished to set the Conference right upon the subject under discussion; claiming to speak only upon personal responsibility. He argued that while New Bedford Society bore the most tender and Christian feeling toward the Conference, it wished to retain its own inalienable congregational right, and was just as deeply interested in every saving measure as before, but felt that it was a serious mistake to waste money and time, so precious, by over-reaching its true field of labor. "Let us plant deep," he continued, "and become a power in ourselves—then invest our Missionary fund in adjacent villages and towns, which we may easily and effectually reach.

The very sensible remarks of this speaker were not lost upon me. I know from close acquaintance with some of the best Societies in the State of Illinois, anything smacking of subordination, anything bearing an ecclesiastical look, anything drawing off home facilities, will be regarded with suspicion by them.

But no people in the Union are more hospitable, or appreciative of the true worker; and whatever other States may have done for their Missionary Associations and Bureaus, it is self-evident to every candid observer, that Illinois Spiritualists do not recognize the Bureau, which "the few," by "unanimous vote," attempted, in the absence of the majority, to make canonical—for if it were the child of the State, would not the parent support it?

There may be something in the magnetic lines interlacing this fruitful prairie and promising State, which forbids *old measures*, and "individual Sovereignty" may have grown stronger here, amid golden grain fields, and countless herds, than in more densely populated localities, for certain it is, that no State in the Union is more progressive or radical, and not one has so large a per cent. of its children in school, as Illinois. And let any truly inspired teacher go through the State, with the simple object of making societies strong and independent in their own right, and the people will cheerfully support such workers. And such workers as go to the people, reposing confidence in them, in preference to that ghostly Bureau, will find a hearty welcome. My calls have been double what I could supply, and I only wish I had the bodily and magnetic vigor to meet them all. I would joyfully answer each Macedonian cry from the fields of Illinois, now white for the harvest. But not a dollar would I draw from any new and strugling society for the Missionary Bureau till I saw it provided with its Lecturing, Lyceum, Library, and other facilities for a healthy existence.

Many are averse to the Missionary system as at present conducted. As auxiliary or branch societies, all funds must pass through the several hands to the Central Bureau, and in disbursement by the National Bureau, after paying expenses, (an important item, by the way,) the money raised by New Bedford Society became a mere fraction at last, to send a Missionary, perhaps to Nebraska, or some distant point; when in the immediate vicinity of New Bedford, the people were left destitute as before. Nebraska, with her towns and societies, might do the same, and thus, much, in time and means, was lost by this investment in an expensive "engineering."

It is a fatal mistake to *organize* in the present pressure, and immediately draw from these infant societies, all, or nearly all, their means of existence. Better that some should wait their time patiently, till the steady wave of inspiration touches with its freight of love their homes and gardens, or better still, that they should cultivate its presence in all the home talent they possess, and trust to the angels of truth and wisdom, to send them in due time, a Missionary for their need. For unless those societies already organized can stand strong and secure against the hosts of bigotry surrounding them, our enemies will gain fresh advantage in our weakness, and every new example of such failure is but a graceless repetition of the mistake.

Hoping that all may work together for a better understanding of our true duty, I remain, fraternally yours.

For the Religio-Philosophical Journal.

Impression.

Introductory.

BY JOHN FRANCIS.

Our Father, whose presence fills immensity to Thee, we again turn the inner promptings of our heart for Thy inspection and guidance. We recognize Thee, O, God, as the ruling element, the life principle of all animate existence. The little songster, that sends forth its notes of joy, that skips from branch to branch under the animating influence of deific principle, points to Thee, our Father, as its Creator—indeed, all nature beams with the skill of Thy handiwork, whether in the winged songster, or in the lowest order of creation. All nature sings Thy praise. The little rivulet that murmurs along over pebble and sand, the zephyrs combing the tree tops, the roaring of the ocean, in fact all things, animate and inaminate, speak in unmistakable language, the nature of Thee, O, Deity, the indulgent Father of the innumerable children of earth. We bow before Thee, recognizing the grandeur of Thy laws, and the justice of all Thy actions, and we would solicit the presence of those ministering angels who come with rich treasures of knowledge from the spirit land, to shower down upon the children of earth. When studying the nature of Thy laws, our mind constantly expands under the genial instruction of those messengers that come from the spirit world, laden with an influence extracted from past ages and experience, which they are ever ready to present to the yearning children of earth for their instruction and benefit. We would ask, O, Father, that the stream of inspiration that flows from those that surround this humble instrument, may furnish rare gems of knowldege to the children of earth, and may they feel that they are benefited thereby. And in conclusion, O, Father, we would dedicate the forthcoming articles to the "Spirit of Truth."

Metaphysicians in all ages of the world have ignored certain elementary principles connected with the action of the human mind, and launched their bark on the great "Speculative Sea," which to a certain extent only exists in the imagination. It is true, we are compelled, many times, to reason from certain data, taking imaginary line, or lines, for example, and determining their directions and angles, we are enabled to establish certain facts. Knowing that lines and angles do actually exist, for the sake of convenience, many times, we ignore the actual to a certain extent, and branch off into a system of speculation, that is partly real and partly imaginary. The idea of Locke that the infantile mind is a blank, which age and the experiences of life, would, as it were, write upon, contained no truth which foreshadshowed or explained its true nature.

The human mind in all its manifestations is governed by certain laws—no chance system directs it to do this or that. A certain law governs the formation of a thought which within itself possesses form, organization, just as much as any part of the system. The liver don't think, the kidneys do not reason, the lungs can not explain the nature of the blood they are constantly purifying, the stomach cannot explain the nature of digestion. There is something outside of them that possesses a well-defined organization that can take cognizance of their real condition, and explain the nature of all the phenomena to which they are subject.

In this series of articles, it is not our intention to explain the abstruse principles connected with the action of the mind in all its manifestations, for to do that would require a year's time and would comprise a volume as large as Nature's Divine Revelations by Andrew Jackson Davis. These articles will only foreshadow the truths that will in "the fullness of time" be given to the world in book form.

The thirteen articles on "Impression" which appeared in the first numbers of the Journal, were received by the people, especially those of a scientific or reflective turn of mind, with some degree of pleasure, while others, no doubt, turned from them, as ideas from which no practical benefit could be derived. The idea that an "impression" made upon the mind might be scented with the "balm of a thousand flowers," contain the poison of some epidemic disease, or the very essence of that which would restore health, or that it contained the elements of something that would cause epeleptic fits, hydrophobia, and many other diseases, was but little understood until explained in the series of articles alluded to. Then again, thought, heretofore supposed, to be nothing, absolutely nothing, devoid of shape, was shown to possess a well defined form —its formation, existence, and final dissipation depending on certain conditions and laws. The reason why the mind was the store-house of knowledge, so arranged that it would never become full of thought, as it were, though each one possessed a well organized form, was fully explained.

The human mind yearns to understand itself, to comprehend its true nature, and the principles that govern its action, so that it can readily know at a glance, the cause that induced it to pursue this or that course in life. The true nature of insanity is but little understood. We explained why the insane sometimes saw images in the dark, and why they heard strange noises, in a manner entirely different from the views of profound writers in the past, and as we claim, correctly. As this article is merely introductory, we will draw it to a close.

Olathe, Kansas.

Our Children.

"A child is born; now take the germ and make it
A bud of moral beauty. Let the dews
Of knowledge, and the light of virtue, wake it
In richest fragrance and in purest hues;
For soon the gathering hand of death will break it
From its weak stem of life, and it shall lose
All power to charm; but if that lovely flower
Hath swelled one pleasure, or subdued one pain,
O who shall say that it has lived in vain!"

For the Religio-Philosophical Journal.

The Summer Land.

BY MRS. H. N. GREENE.

"O mother! tell me of the Summer Land—the beautiful land where angels dwell. Do the birds sing sweetly there? Do flowers grow up on the hills and in the meadows of the Spirit world? O, mother, tell me of this land; for I dreamed last night that a bright and pure angel came and whispered loving words to me, and beckoned me away across the waters. Upon the banks of the river, I saw little children crowned with pale, blue and white flowers. When they saw me approaching they came and took me by the hand and led me safely over the still waters into a beautiful grove of orange trees. Then, mother, I saw our little Allie, my dear angel sister, and she came to me, and kissed me, and looked so beautiful. Mother, do you think I am going to live with the angels?"

The mother looked sorrowful. She gazed earnestly into the mysterious depths of the dreamy eye of her darling Mabel. The mother's eye was dewy with tears, for she saw an unusual light beaming from the countenance of her inspired child. Forcing back the tears she replied calmly.

"Mabel, my child, you ask me of the Summer Land. You ask if the singing birds are there, if the flowers bloom on the immortal shores. Dear Mabel, mortal eye hath not seen, neither is it possible to conceive, of the beauty, the harmony, and the enchanting loveliness of the heavenly home. I am glad that the good Father has prepared for us a lovely mansion, where music and song, where warbling birds and singing brooks will greet the new-born spirit; where bud, leaflet and flower expand and unfold in wonderful beauty,—but Mabel! Mabel, my child, what is the matter? You are looking strangely."

"O mother! mother, the angels are calling me; they beckon me to come; let me lay my head upon your bosom and listen to their strange, sweet music."

The mother pressed her child closely to her throbbing heart. She feared that the angels had called her darling home and that she must part with her precious Mabel.

Day after day the mother watched over her beautiful Mabel. The fair child of hope and promise is passing away. The frail casket is broken, and the angel of the household is passing over the waters. Another star gems the spirit sky. Another flower has been transplanted upon the immortal hills. Another voice has joined in the chorus of the heavenly song. Another crown is placed upon the head, a fadeless wreath of deathless beauty graces the fair brow of the angel Mabel.

ANGEL MABEL.

"Mother, mother, tell me why
Little Mabel shuts her eye,
Why does she so quiet sleep,
When I laugh and play bo-peep?

Mother, see! she does not hear
When I call close to her ear,
And her icy hands are pressed
On her snowy little breast.

Mother, dear, why do you weep,
While our Mabel lies asleep?
Tell me, mother, tell me now,
Why so cold is Mabel's brow?"

"Annie, love, our Mabel fair
Breathes no more the summer air;
She has joined the cherub-band
In the pleasant, Spirit Land."

"Mother, will not Mabel dear,
Come again to meet us here?
Will she no more play with me
Underneath the willow-tree."

"Annie, little Mabel's form
From our sight will soon be borne;
But her gentle spirit mild
May come back to you, my child."

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1. Woman is older than man, mentally, physically and sexually. This we know is heterodox, or contrary to received opinions. The ruling sexual nature of the earth is femenine. The law and right to bring forth belongs to the female. The carth brings forth, hence, she is our mother, and more fully deserving our worship, and adoration, than God, the Father. The female first, then the male—hence the story of woman's, creation out of man as defined in Genesis, is an inversion of law and order, and unworthy the attention of thinkers. Woman inherently feels this great wrong,and is now in a state of rebellion against it. She feels, and endures her servitude, and chafes under restriction. She begins to understand that her place is at the head of the family, instead of at the foot, and knowing this, she demands her rights. Shall she have them?

2. Is woman of mankind? If so, she is entitled to all the blessings or privileges, that man enjoys. Is she a reasonable, conscious being? If so, then she has a right to take a part in the councils of man. Is she an accountable being amenable to the law? If so, then she is entitled to a voice in the law-making power of the goverment, under which she lives. If she pays taxes, she has an undoubted right, to be heard in the matter of expending those taxes; hence, she ought to have the right of suffrage, to hold office, and equal pay with man for the same work. But instead of this, she is paid two thirds less, on an average, than man, for the same work. Woman sees, and feels these things, and chafes under the burden imposed on her by man.

3. As a single woman or girl, she is free—free to go to a picnic, theater, circus, opera or ball, and dance with any young man she may choose, yea, she may walk by moonlight or starlight, or under the leaden hue of the clouds, or sit in the darkened parlor of home until the small hours remind her of approaching morn. She may write letters to her beau, or answer wanted correspondence, and the minister will say nothing about her acts. The world will wag her old head and knowingly say, she is courting. Maneuvering ma, will drive the lesser children off to bed, and guard the door while her daughter is winning a husband, nay, a master. But how is it after marriage? Ah,the tables are turned; you are now a slave to your husband, society and fashion. Your walks by moonlight are over; those happy hours in the parlor, hand in hand with your lover, are gone, forever gone, and why? Because you are married. You are tabood from going to the theater, opera or ball, with any other man than your husband, save when accompanied by the watchful guardianship of mother-in-law, or other of husband's relations, for fear—having tasted the apple eden, through marriage, you might be tempted to taste again.

No matter how much "hubby" may be away, or how lonesome you may be in his absence, you must stay at home, and rock the cradle, and sing the lullaby, while your soul pines for intellectual, social, manly company. You are a bird of prison life, in a gilded cage, the personal property of another. You are held in fee-simple,and all you have is his, if not specially provided for in a marriage settlement. You must go to him for pin money, aye, beg for privileges you enjoyed before you married him. You are the subject of his will,catering to his appetites,subjective to his passions, compelled to bear unwelcome children, and thus to suffer martyrdom, more terrible than being burned at the stake, for the smart of fire is soon over; while the smart of the soul is for a life time. If you dare rebel, and step out of this conjugal hell, to break the bonds, and dash the fetters to the ground, no matter what the cause may be, whether incompatibility, intemperance, abuse of your person, crime, or whether you are to blame or not, the law,society, women, are against you.

A divorced woman cannot hold the same position in society, she occupied as wife or maiden. Why? Because she has had the misfortune to be married according to contract made in heaven. The moment you are married, you are watched. The eyes of a suspicious husband, as well as of jealous women, watch your every step. Your words and acts are magnified, and none more willing to misrepresent you, than your sister woman. Your husband may do with impunity, what would damn you, soul and body. He can retrieve his character, you cannot; he will be taken by the hand and lead up to the altar of public approval, and there crowned with the laurels of social acceptance, while you will be left out in the cold. Why? Because you have been married. Why not make the husband as suspicious a character as the wife? What reason can be given that man should not bare equally, the ban of public disapproval, with woman? If it bemean woman to get divorced from a man, why not bemean the man also?

4. The remedy, equality in everything.—Woman, own yourself, never surrender the sacred right, to control your own person, your body, soul and sexuality, as well as property. Let the marriage contract be a civil one, limited or for all time, or during good behavior. Let it be a contract of record, costing no more to cancel it, than to make it, obligating each under the contract, to work for the good of both, in all things pertaining to their lives during its continuance. Let the object of the contract be as follows:

We solemnly agree to live together, so long as we can agree, in harmony and truth, as man and woman, for the purposes hereinafter set forth, mutually agreeing to care for each other in sickness, bearing each other's burdens, sharing each other's sorrows, and joys alike, and pledge ourselves to observe all moral laws, and that we will share profit and loss equally, and in case of separation, the property shall be equally divided, according to the capital each invests. In case there are children born unto us, they shall be maintained and educated by joint capital of the contracting parties, the mother retaining the girls, if any, and the father the boys, if not otherwise arranged; and in case there are only boys, or girls, then a division of the children, with the right of each party to visit them and in return to be visited.

Let men and women live together on terms of equality as above defined, and we will have fewer divorces than now, better society, better children, and in twenty-five years, nobler men and women, than we have now.

◆

A Wonderful Spirit Test.

In the town of L——, there lives a woman, who has made a good deal of fun of Spiritualism, having a good time, generally, at the expense of Spiritualists. Her name begins with the letter, ——well, no matter what letter, only rest assured, that it begins with a capital letter. She is a woman of position and influence, and is in the habit of entertaining her friends, with such choice remarks, as follows:

"All Spiritualists are free lovers. Mediums are humbugs; they can't tell me anything. Why can't I get a test? They are a very low people, etc."

Well, in due time, we were called to speak in L——. Our first lecture created considerable excitement; our second, filled the house. On the next day, many called to see us; among others, madam came also, and with her, came the spirit of her husband, and said to us, "Warn my wife of the danger she is in." We arose, went to her and said, "Madam, your husband, now in spirit life, is with you; his name is——, and says you are holding a correspondence with a man in the city of——." We then described him. "He is sick, and has not answered your two last letters. Your letters to him have fallen into the hands of his wife and you will hear from them soon. You have determined to appropriate this man to yourself. You had better beware! Let letter writing to other women's husbands alone."

"What do you mean,sir?" she asked in great excitement.

"Just what we have stated," and then the spirit husband said, "There is a letter in the office for you. It came this morning. Go and get it, and it will explain all. It is from——."

She started at once for the office. In a few moments, she returned, pale and trembling, exclaiming, "What shall I do? This will ruin me."

"You have the letter?" I asked.

"Yes, yes! I am lost, lost!"

"Will you let us see it?"

She put it into my hands; it read,in substance, as follows:

"December, 18——. Madam: William is very sick, perhaps dying, and his heart-broken wife is watching by his bedside. He has confessed all. You will fully understand what. You will, on the receipt of this, forward all letters in your possession, received from him, by you, to his heart-broken and sorrowing wife, and save yourself a shameful exposure. Address them to Mr. ——, No. 16, T——street, city——."

I am, madam, respectfully yours, J. R. P., Attorney."

"What shall I do?" she said.

And I heard a voice, saying: "Woman, where art thine accusers? Doth no man condemn thee? Neither do I. Go thy way and sin no more."

And then I heard the voice saying, "Sit thee down and write." And when she became ready, the voice said:

"L——, December, 18——. J. R. P., Esq. SIR: Yours of December, 18——, from ——city, is at hand, and contents noted. In answer, I will say that I am in receipt of four letters from Mr.——, and he has six letters from me. When my letters are returned to me, accompanied with an affidavit made before some proper officer that no copies of them are retained, then will I deliver up to him all letters from him, in my possession. As for your threat of exposure, I can only say, it is out of place; coming from one who is as deep in the mud as I am in the mire, I write what I know.

Yours, respectfully, Mrs. ——.

Then said the spirit, to us, "On your road to S——. V——. you will meet Mr. J. R P., Attorney, at D——., on the ——of December."

Well,on the day mentioned,we were in D——, at breakfast. When we paid our bill, there came to the desk a man who inquired for a letter for Mr.——, of ——city, saying, "Mr.——, is very sick, and not likely to get well."

"I have none," said the landlord; "but forwarded to him several letters, some days ago, on the order of J. R. P., Attorney, for Mrs.——."

"Those he received," said the man, as he turned away from the desk.

We then touched him on the shoulder and whispered a word of peculiar meaning into his ear. He started, exclaiming, "Who are you?" We answered, "your master, the Devil, whom you serve more than the God you profess to love. Write no more threats to Mrs. —— of L——, from ——city, as Attorney of Mrs. ——. Your name is J. R. P., and then and there we met on the level, and parted on the square.

Here let us say to the scoffers of Spiritualism, you have a case. There is a reporter among you, taking notes, and he will print them, too.

Some pious soul may take exceptions to the letter dictated by the spirits, saving Mrs. ——, from exposure. To all such, we can only say, read the following, from Jesus:

"And he said unto his desciples. There was a certain rich man which had a steward; and the same was accused unto him, that he had wasted his goods And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.

Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship; I cannot dig; to beg. I am ashamed.

I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

So he called every one of his lord's debtors unto him, und said unto the first, How much owest thou unto my lord?

And he said,An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

Then he said to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto to him, Take thy bill, and write fourscore.

And the lord commended the unjust steward, because he had done wisely; for the children of this world are in their generation wiser than the children of light.

And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fall, they may receive you into everlasting habitations.

Note: every communication in this department are facts, save in names and dates, and when given in public audiences, as many of them are, then names and dates are given.

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Miss De Evere—Letter from Bro. Spettigue.

EDITOR OF THE JOURNAL:—Allow me to say through your valuable columns in reply to many letters, that Miss De Evere cannot make any engagements for Sundays, at present, but will deliver two or three lectures in the week at convenient distance from the City.

She is one of the most successful lecturers and test mediums, I ever saw.

We are prospering finely.

Yours Truly,
J. SPETTIGUE, No. 296,
South Clark Street.

Chicago January 12th 1869.

NOTICE OF MEETINGS.

BOSTON.—MERCANTILE HALL.—The First Spiritualist Association meets in this hall, 32, Sumner street. M. T. Dole, President; Samuel N. Jones, Vice President; Wm. Duncklee, Treasurer. The Childrens' Progressive Lyceum meets at 10 A. M. D. N. Ford, Conductor; Miss Mary A. Sanborn, Guardian. All letters should be addressed to Charles W. Hunt, Assistant Secretary, 51, Pleasant street.

MUSIC HALL.—Lecture every Sunday afternoon at 2½ o'clock, and will continue until next May under the management of L. B. Wilson. Engagements have been made with able, normal trance and inspirational speakers.

SPRINGFIELD HALL.—The South End Lyceum Association have entertainments every Thursday evening during the winter at the Hall No. 80, Springfield street. Children's Progressive Lyceum meets every Sunday at 10½ A. M. A. J. Chase Conductor; J. W. McGuire, Assistant Conductor; Mrs. M. J. Stewart, Guardian. Address all communications to A. J. Chase, 1671 Washington street.

UNION HALL.—The South Boston Spiritual Association hold meetings every Sunday at 10, 3 and 7½ o'clock. Mr. Keene, President; R. H. Gould, Secretary; Mary L. French, Treasurer.

TEMPERANCE HALL.—The first Society of Spiritualists hold their meetings in Temperance Hall, No. 5 Maverick square, East Boston, every Sunday, at 3 and 7 P. M. Benjamine Odiorne, 91, Lexington street, Corresponding Secretary. Speakers engaged, Mrs. Fannie B. Felton, during January; Mrs. M. Macomber Wood, during February; Mrs. Sarah A. Byrnes during March; Mrs Juliette Yeaw during April; J. M. Peebles during May.

WEBSTER HALL.—The First Progressive Lyceum Society hold meetings every Sunday at Webster Hall, Webster street, corner Orleans East Boston, at 3 and 7½ o'clock, P. M. President, ——; Vice President, N. A. Simmons; Treasurer, O. C. Riley; Corresponding Secretary, L. P. Freeman; Recording Secretary, H. M. Wiley. Lyceum meets at 10½ A. M. John T. Freeman, Conductor; Mrs. Martha S. Jenkins, Guardian.

Des Moines, Iowa.—The First Spiritualist Association meet regularly for lectures, conferences and music each Sunday, in Good Templar's Hall (west side) at 10½ o'clock A. M., and 7 P. M. Children's Progressive Lyceum meets at 1½ P. M. B. N. Kinyon, Corresponding Secretary.

Battle Creek, Mich.—The Spiritualists of the First Free Church, hold meetings every Sunday at 11 A. M. at Wakelee's Hall. Lyceum session at 12 M., George Chase, Conductor; Mrs. L. E. Bailey, Guardian of Groups.

MILAN, O.—Children's Progressive Lyceum meets every Sunday, at 10½ o'clock A. M. Conductor, Hudson Tuttle; Guardian, Emma Tuttle.

ATHENS, MICH.—Lyceum meets each Sabbath at 1 o'clock P. M. Conductor, R. N. Webster; Guardian of Groups, Mrs. L. B. Allen.

MONMOUTH, ILL.—Lyceum meets every Sunday forenoon. About one hundred pupils. J. S. Loveland, Conductor; D. R. Stevens, Assistant Conductor; Helen Nye, Guardian of Groups.

YATES CITY, ILL.—The First Society of Spiritualists and Friends of Progress meet every Sunday for conference, at Long's Hall, at 2½ p. m.

ROCKFORD, ILL.—The First Society of Spiritualists meet and have speaking every Sunday evening at 7 o'clock, at Brown's Hall Lyceum meets at 10 o'clock, a. m., in the same hall. Dr. E. C. Dunn, conductor; Mrs. M. Rockwood, guardian.

CHARLESTOWN.—The First Spiritualist Association of Charlestown Hold regular meetings at Central Hall, No. 25 Elm street, every Sunday at 2½ and 7½ P. M. Children's Lyceum meets at 10½ A. M. A. H. Richardson, Conductor; Mrs. M. J. Mayo, Guardian.

The Children's Progressive Lyceum meets every Sunday at 10½ A. M., in the Machinists' and Blacksmiths' Hall, corner of City Hall and Chelsea street, Charlestown. Dr. C. C. York Conductor; Mrs. L. A. York, Guardian. Social Levee every Wednesday evening for the benefit of the Lyceum.

CHELSEA.—The Associated Spiritualists hold meetings at Fremont Hall every Sunday afternoon and evening, commencing at 3 and 7½ P. M. Admission—Ladies, 5 cents; gentlemen, 10 cents. Children's Progressive Lyceum assembles at 10½ A. M. Leander Dustin, Conductor; J. S. Crandon, Assistant Conductor; Mrs. E. S. Dodge, Guardian. All letters addressed to J. H. Crandon, Cor. Sec.

The Bible Christian Spiritualists hold meetings every Sunday in Winnisimmet Division Hall, Chelsea, at 3 and 7 P. M. Mrs. M. A. Ricker regular speaker. The public are invited Seats free. D. J. Ricker, Sup't.

WORCESTER MASS.—Meetings are held in Horticultural Hall every Sunday afternoon and evening, at 2 and 7 o'clock. Children's Progressive Lyceum meets at 12 o'clock every Sunday at the same place. E. R. Fuller, Corresponding Secretary and Conductor of the Lyceum; Mrs. M. A. Stearns, Guardian.

PROVIDENCE, R. I.—Meetings are held in Pratt's Hall, Weybosset street, Sundays, afternoons at 3 and evenings at 7½ o'clock. Progressive Lyceum meets at 12½ o'clock. Lyceum Conductor, J. W. Lewis; Guardian, Mrs. Abbie H. Potter.

HARTFORD, CONN.—Spiritual meetings are held every Sunday evening, for conference or lecture, at 7½ o'clock. Children's Progressive Lyceum meets at 3 P. M. J. S. Dow, Conductor.

PORTLAND, ME.—Meetings are held every Sunday in Temperance Hall, at 10½ and 3 o'clock.

BANGOR, ME.—Spiritualists hold meetings in Pioneer Chapel every Sunday afternoon and evening. Children's Progressive Lyceum meets in the same place at 3 p. m. Adolphus J. Chapman, Conductor; Miss M. S. Curtiss, Guardian.

HOULTON, ME.—Meetings are held in Liberty Hall, (owned by the Spiritualist Society,) Sunday afternoons and evenings.

NEW YORK CITY.—The Society of Progressive Spiritualists hold meetings every Sunday, in Everett Hall, coner of thirty-fourth street and sixth avenues, at 10½ a. m., and 7½ p. m. Conference at 12 m. Children's Progressive Lyceum at 2½ p. m. P. E. Farnsworth, Conductor; Mrs. H. W. Farnsworth, Guardian.

The First Society of Spiritualists hold meetings every Sunday morning and evening in Dodsworth Hall, 806 Broadway. Conference every Sunday at same place at 2 p. m. Seats free.

RICHLAND CENTER, WIS.—Lyceum meets every Sunday at half past one at Chandler's Hall. H. A. Eastland, Conductor. Mrs. Delia Pease, Guardian.

MANCHESTER, N. H.—The Spiritualists hold meetings every Sunday, at 10 A. M. and 2 P. M, in the Police Court Room. Seats free. R. A. Seaver, President; S. Pushee, Secretary.

Terre Haute, Ind.—The Spiritualist Society of this city have located Bro. J. H. Powell, formerly of the "SPIRITUAL TIMES," London, for the year 1869. J. H. Stanly.

LYNN, MASS.—The Spiritualists of Lynn hold meetings every Sunday afternoon and evening, at Cadet Hall.

Chicago Liberal and Spiritual Associations meets every Sunday at Crosby's Music Hall, at 10:45 and 7:30. Conference at 12 M. Clair R. DeVere speaks for December. All communications to be addressed to— J. SPETTIGUE, Pres.

NEW YORK.—The Friends of Humanity meet every Sunday at 3 and 7½ P. M., in the convenient and comfortable hall: 270 Grand street, northeast corner Forsythe, 2d block east of Bowery, for moral and spiritual culture, inspirational and trance speaking, special test manifestations, and the relation of spiritual experiences, facts and phenomena. Seats free, and contribution taken up.

OSWEGO, N. Y.—The Spiritualists hold meetings every Sunday at 2½ and 7½ p. m., in Lyceum Hall, West Second, near Bridge street. The Children's Progressive Lyceum meets at 12½ p. m. J. L. Pool, Conductor; Mrs. S. Doolittle, Guardian.

The Spiritualists hold meetings every Sunday at Lamartine Hall, corner of 8th avenue and West 29th street. Lectures at 10½ o'clock a. m. and 7 p. m. Conference at 3 p. m.

BROOKLYN, N. Y.—The Spiritualists hold meetings at Cumberland street Lecture Room, near DeKalb avenue, every Sunday at 3 and 7½ p. m. Children's Progressive Lyceum meets at 10½ a. m. J. A. Bartlett, Conductor; Mrs. R. A. Bradford, Guardian of Groups.

Spiritual meetings for Inspirational and Trance Speaking and Spirit Test manifestations, every Sunday at 3 p. m., and Thursday evening at 7½ o'clock, in Grenada Hall (Upper room) No. 112 Myrtle avenue, Brooklyn. Also, Sunday and Friday evenings at 7½ o'clock, in Continental Hall, corner Fourth and South Ninth streets, Williamsburg. Also, Sunday at 3 and Tuesday at 7½ o'clock, in McCartie's Temperance Hall, Franklin street, opposite Post Office, Green Point. Contribution 10 cents.

CLEVELAND, OHIO.—The First Society of Spiritualists meet in Temperance Hall on Sunday, at 10 a. m. and 7 p. m. Lyceum meets at 2 p. m. Mr. George Rose, Conductor; Miss Clara Curtis, Guardian; T. Lees, Secretary.

BUFFALO, N. Y.—Meetings are held in Lyceum Hall, corner of Court and Pearl streets, every Sunday at 10½ a. m. and 7½ p. m. Children's Lyceum meets at 2½ p. m. N. M. Wright, Conductor; Mrs. Mary Lane, Guardian.

HAMMONTON, N. J.—Meetings held every Sunday at 10½, at Spiritualist Hall, 3d street. J. B. Holt, President; Mrs. C. A. K. Poore, Secretary. Lyceum meets at 1 p. m. J. O. Ransom, Conductor; Miss Lizzie Randall, Guardian of Groups. Lyceum numbers 100 members.

JERSEY CITY, N. J.—Spiritual meetings are holden at the Church of the Holy Spirit, 244 York street. Lecture in the morning at 10½ a. m., upon Natural Science and Philosophy as basis to a genuine Theology, with scientific exprimentsand illustrations with philosophical apparatus. Lyceum in the afternoon. Lecture in the evening at 7½ o'clock. by volunteer speakers, upon the Science of Spiritual Philosophy.

NEWARK, N. J.—Spiritualists and Friends of Progress hold meetings in Music Hall, No. 4 Bank street, at 2½ and 7½ p. m. The afternoon is devoted wholly to the Children's Progressive Lyceum. G. T. Leach Conductor; Mrs. Harriet Parsons, Guardian of Groups.

SPRINGFIELD, MASS.—The Fraternal Society of Spiritualist hold meetings every Sunday at Fallon's Hall. Progressive Lyceum meets at 2 P. M. Conductor, H. S. Williams; Guardian, Mrs. Mary A. Lyman. Lectures at 7 P. M.

VINELAND, N. J.—Friends of Progress meetings are held in Plum street Hall, every Sunday, at 10½ a. m., and evening. President, C. B. Campbell; Vice-Presidents, Mrs. Sarah Coonley and Mrs. O. F. Stevens; Corresponding Secretary and Treasurer, S. G. Sylvester; Recording Secretary, H. H. Ladd. Children's Progressive Lyceum at 12¾ p. m. Hosea Allen, Conductor; Mrs. Porta Gage, Guardian: Mrs. Julia Brigham and Mrs. Tanner, Assistant Guardians.

BELOIT, WIS.—The Spiritualists of Beloit hold regular Sunday meetings at their church at 10½ A. M., and 7½ P. M. Lewis Clark, President; Leonard Rose, Secretary. Lyceum meets at 12 M. Mr. Hamilton, Conductor; Mrs. Dresser, Guardian of Groups.

ST. LOUIS, MO.—The "Society of Spiritualists and Progressive Lyceum" of St. Louis hold three sessions each Sunday, in the Polytechnic Institute, corner of Seventh and Chestnut streets. Lectures at 10 a. m. and 8 p. m.; Lyceum 3 p. m. Charles A. Fenn, President; Henry Stagg, Vice President Thomas Allen, Secretary and Treasurer; Sidney B. Fairchild, Librarian; Myron Coloney, Conductor of Lyceum.

CLYDE. O.—Progressive Association hold meetings every Sunday in Willis Hall. Childrens Progressive Lyceum meets at 10 a. m. A. B. French, Conductor; Mrs. M. Morley, Guardian.

CHICAGO, ILL.—The "First Society of Spiritualists," resume their meetings for the fall and winter, in Library Hall. J. M Peebles, will lecture through September, Mrs. Nettie Coburn, Maynard, in October, Dr. N. P. Fairfield,in November. Hours of Meeting ten a. m. half-past seven p. m. Children's Progressive Lyceum meet immediately after morning service.

SPRINGFIELD, ILL.—Spiritualist Association hold regular meetings every Sunday morning at 11 o'clock, at Capital Hall, South West corner 5th and Adams street. A. H. Worthen President, H. M. Lanphear Secretary. Children's Progressive Lyceum every Sunday at 9 o'clock A. M. B. A. Richards, Conductor, Mrs. E. G. Planck, Guardian. Lecturers, Oct. 4th 11th and 18th, J. M. Peebles; Nov., Mrs. M. J. Wilcoxson.

RICHMOND, IND.—The Friends of Progress hold meetings every Sunday morning in Henry Hall, at 10½ a. m. Children's Progressive Lyceum meets in the same hall at 2 p. m.

LOUISVILLE, KY.—Spiritualists hold meetings every Sunday at 11 a. m. and 7½ p. m., in Temperance Hall, Market street, between 4th and 5th.

SYCAMORE, ILL.—The Children's Porgressive Lyceum of Sycamore, Ill., meets every Sunday at 2 o'clock, p. m., in Wilkins' New Hall. Harvey A. Jones, Conductor; Mrs. Horatio James, Guardian.

The Free Conference meets at the same place on Sunday at 3 o'clock p. m., one hour session. Essays and speeches limited to ten minutes each. Chauncey Ellwood, Esq., President of Society; Mrs. Sarah D. P. Jones, Corresponding and Recording Secretary.

ADRIAN, MICH.—Regular Sunday meetings at 10½ a. m. and 7½ p. m., in City, Hall, Main street. Children's Progressive Lyceum meets at the same place at 12 m., under the auspices of the Adrian Society of Spiritualists. Mrs. Martha Hunt, President; Ezra T. Sherwin, Secretary.

LOWELL, MASS.—The Children's Progressive Lyceum hold meetings every Sunday afternoon and evening, at 2½ and 7 o'clock. Lyceum session at 10½ A. M. E. B. Carter, Conductor; Mrs. J. F. Wright Guardian; J. S. Whiting, Corresponding Secretary.

BRIDGEPORT, CONN.—Children's Progressive Lyceum meets every Sunday at 10½ A. M., at Lafayette Hall. H. H. Crandall, Conductor; Mrs. Anna M. Middlebrook, Guardian.

OMRO, WIS.—Children's Progressive Lyceum meets every Sabbath at 10 o'clock a. m. John Wilcox, conductor. Mrs Thompson, Assistant Conductor, Miss Cynthia McCann, Guardian of Groups.

THOMPSON, O.—The Spiritualists of this place hold regular meetings at Thompson Center. The officers are E Hulbert, E. Stockwell, M. Hall jr, Trustees; and A. Tillotson Secretary and Treasurer.

LOTUS, IND.—The "Friends of Progress" organized permanently, Sept. 9, 1866. They use the Hall of the "Salem Library Association," but do not hold regular meetings. J. J. Gardner, President; Mrs. Carrie S, Huddleston, Vice President; F. A. Coleman, Secretary; D. A. Gardner, Treasurer; C. M. Huddleston, Collector.

MARO MANIE, WIS.—Progressive Lyceum meets every Sunday at 1 p. m., at Willard's Hall. Alfred Senier, Conductor; Mrs. Jane Senier, Guardian. The First Society of Spiritualists meet at the same place every Sunday, at 2 p. m., for Conference. O. B. Hazeltine, President; Mrs. Jane Senier, Secretary.

CARTHAGE, MO.—The Spiritualists of Carthage, Jasper Co., Mo., hold meetings every Sunday evening. C. C. Colby, Corresponding Secretary; A. W. Pickering, Clerk.

WILLIAMSBURG.—Spiritual meetings for Inspirational and Trance Speaking and Spirit Test manifestations, every Sunday at 3 p. m., and Thursday evening at 7½ o'clock, in Granada Hall (upper room) No. 112 Myrtle avenue, Brooklyn. Also Sunday and Friday evenings at 7½ o'clock, in Continental Hall, corner Fourth and South Ninth streets, Williamsburg. Also, Sunday at 3, and Tuesday at 7½ o'clock, in McCartie's Temperance Hall, Franklin street, opposite Post Office, Green Point. Contribution 10 cents.

SACRAMENTO, CAL.—Meetings are held in Turn Verein Hall, on K. street, every Sunday at 11 a. m. and 7 p. m. Mrs. Laura Cuppy, regular speaker. E. F. Woodward Cor'pnding Secretary. Children's Progressive Lyceum meets at 2 p. m Henry Bowman, Conductor; Miss G. A. Brewster, Guardian.

ROCHESTER, N. Y.—Religious Society of Progressive Spiritualists meet in Sciltzer's Hall, Sunday and Thursday evenings. W. W. Parsells President. Speakers engaged, Mrs. Sarah A. Byrns, during Nov.; C. Fannie Allyn, during Feb. Lyceum every Sunday at 2 P. M. Mrs. E. P. Collins, Conductor; Miss E. G. Beebe, Assistant Conductor.

PLYMOUTH, MASS.—Lyceum Association of Spiritualists hold meetings in Lyceum Hall two Sundays in each month. Children's Progressive Lyceum meets at 11 o'clock A. M. Speakers engaged:—Mrs. S. A. Byrnes, Jan. 5 and 12; H. B. Storer, Feb. 2 and 8; I. P. Greenleaf, March 1 and 8.

FITCHBURG, MASS.—The Spiritualists hold meetings every Sunday afternoon and evening in Belding and Dickinson's Hall. Speaker engaged:—Mrs. C. F. Taber during January.

QUINCY, MASS.—Meetings at 2¾ and 7 o'clock P. M. Progressive Lyceum meets at 1¾ P. M.

FOXBORO', MASS.—Meetings in Town Hall. Progressive Lyceum meets every Sunday at 11 A. M.

CAMBRIDGEPORT, MASS.—The Spiritualists hold meetings every Sunday in Williams Hall, at 3 and 7 P. M. Speaker engaged.

PUTNAM, CONN.—Meetings are held at Central Hall every Sunday afternoon at 1½ o'clock. Progressive Lyceum at 10½ in the forenoon.

MORRISANIA, N. Y.—First Society of Progressive Spiritualists—Assembly Rooms, corner Washington avenue and Fifth street. Services at 3 p. m.

DOVER AND FOXCROFT, ME.—The Children's Progressive Lyceum holds its Sunday session in Merrick Hall, in Dover, at 10½ a. m. E. B. Averill, Conductor; Mrs. A. K. P. Gray, Guardian; A conference is held at 1½ p. m.

TROY, N. Y.—Progressive Spiritualists hold meetings in Harmony Hall, corner of Third and River street, at 10½ a. m. and 7½ p. m. Children's Lyceum at 2½ p. m. Monroe J. Keith, Conductor; Mrs. Louisa Keith Guardian.

WASHINGTON, D. C.—First Society of Progressive Spiritualists, meet every Sunday in Harmonial Hall, Pennsylvania avenue near corner of 11th street. Speakers engaged for Oct. Anna M. Middlebrook. Nov. Nettie M. Pease. Dec. Cora L. V. Daniels. Jan. N. Franke White. Feb. and March. Nellie J. T. Brigham. April James M. Peebles. May, Alcinda Wilhelm. Lectures at 11 a. m. and 7.30 p. m. Childrens Progressive Lyceum Geo. B. Davis conductor, Mrs. Horner, Guardian, of Groups, Miss Maggie Sloan, Assistant Guardian of Groups. Commences 12.30 p. m. Conference Free Platform every Tuesday evening at 7.30 p. m. Sociables Thursday evening once in two weeks.

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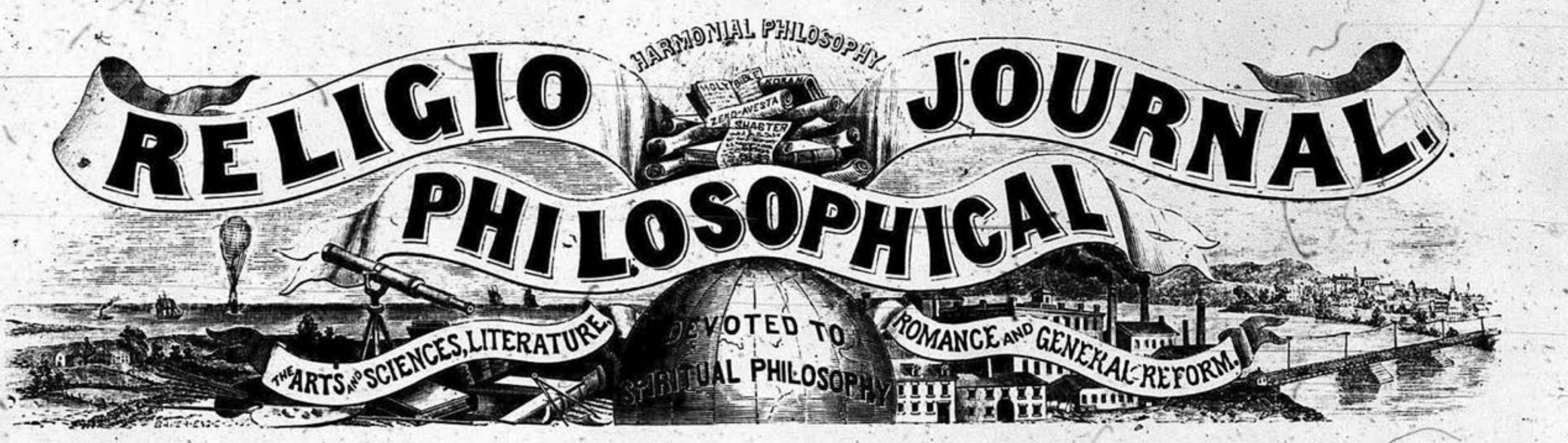
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CHICAGO, JANUARY 30, 1869. VOL. V.—NO. 19.

Literary Department.

From the Mankato Weekly Record.

HYMN TO MINNESOTA.

BY WILL C. ELLIS.

O, land of lakes! For thee awakes
The praise a poet breathes
Upon thy brow! This garland now
My heart's affection wreathes.

Away, away! one summer day
While seeking balmier skies
To thy grand height I took my flight
O, how dear was the prize!

O, blissful days of childhood praise
With music dawned once more;
My heart more true felt hopes anew
Arise with joys in store.

Should I no more breathe on thy shore,
Still memory will sing
Still cast its gleams in after dreams,
Which may in day time spring.

O, land of lakes! Hark! silence breaks
To music's softest strains;
Away I turn! with thoughts that burn
Still for thy own proud plains.

O, 'twas delight in Minne's sight,
Where beauties fadeless smile,
In Sota's sweet and grand retreat,
To have a home awhile.

O! as the love of an angel's dove
In Minne's heart arose,
As Sota's crown of light came down
Both found in each repose.

No lovlier clime, nor more sublime,
Are scenes in sunnier land,
With sweet birds, gales, dear hills and vales,
O, *Minnesota* grand!

O, land of lakes! For thee awakes
My lone heart's lay of love!
Thou art to me in dreams of thee
Like Angel Home above.

A compound Indian word. Minnesota means *minne*, water, and *sota*, land. Water is viewed as emblematic of Love and the land as an emblem of Wisdom. After the manner of using emblems, somewhat as in ancient Mythology, Love is named Minne for Goddess of Water, and Wisdom called Sota, the God of land. Minnesota, hence signifies Love, and Wisdom, or Goddess of water and God of land, united in everlasting ties, even as woman and man in true mateship. This Hymn is given both as a Greeting and Farewell.
Judson, Minn., Nov., 1868.

WILFRED MONTRESSOR;

OR,

THE SECRET ORDER OF THE SEVEN.

A ROMANCE OF MYSTERY AND CRIME.

BY THE AUTHOR OF "FLORENCE DE LACY, OR THE COQUETTE," ETC.

BOOK SECOND—THE ARREST.

CHAPTER XIX.—THE LANDLORD—DESPAIR.

Mr. Joshua Grayson was a very respectable man. He possessed grey hair, an open, affable demeanor, a portly, imposing person, very numerous and respectable connections, and a very respectable fortune.

Respectability commands influence. Mr. Grayson was a man of great influence in society. Rising politicians, men of business, and the learned professions resorted to him for advice and countenance. It was fashionable among certain classes to regard his opinions as oracular because he was a respectable man of sound judgment and great experience in the affairs of life.

But Mr. Joshua Grayson was also a very charitable man. He was a life member of the American Bible Society—a director of the Public School Society—a trustee of the New York Dispensary—vice president of the Society for Ameliorating the condition of the Poor, and a contributor to many other charities. His name was associated in the public mind with works of liberality and benevolence. His contributions were recorded in the newpapers and religious periodicals of the day. He was indeed a charitable man.

Mr. Grayson maintained his position at the entrance of the old wooden building for several minutes after the disappearance of Frederick Willoughby in the direction of Prince street. He looked repeatedly up and down the narrow street with a growing expression of impatience on his benevolent features. At length he raised his ivory headed cane from the stoop with a quick, nervous motion, and was apparently about to take his departure, when, upon turning to the right, he saw the figure of a man approaching with slow steps and a melancholy, dejected air. He beckoned to him with his cane, and the man advanced with more rapid strides, yet without any change in the despairing aspect of his countenance.

"This is Tuesday, Williams," said Joshua Grayson as the man came near him.

Williams did not make an immediate response, and Grayson observed, with more emphasis:

"Do you hear, Williams? This is Tuesday—your month is up."

"Yes, sir," said the other, in a low, despairing tone of voice.

The landlord drew from his fob an old fashioned gold watch of great value, and glanced at the dial.

"It is past two o'clock. You ought to be more punctual with your rent."

"Yes, sir, I ought to be punctual."

"Well, well, no more words about it. The rent is eight dollars."

"I have no money, Mr. Grayson."

Andrew Williams looked up with an imploring expression as he made this declaration; but he cowered instantly before the angry glance of his landlord.

"No money, and this at the end of the first month since you have occupied my house."

"I have been unable to obtain any employment for nearly three weeks, and of late, the health of my wife has failed entirely."

"No work—a sick family—the old excuses, Williams," replied Grayson, testily. "I expected better things of you. You promised to pay your rent punctually, and I let you in without security, because I judged from appearance that you was an honest, industrious man."

"Nobody has ever dared to say anything to the contrary," said Williams, firmly.

"Appearance is against you. You are out of work and have no money to pay your rent."

"I assure you that I have sought employment faithfully, with a determination to do anything by which I might gain an honest livelihood."

"Fine words—fine words, but you can't bamboozle me with your nonsense. In such a busy hive as the city of New York, the man who is willing to work can get something to do. Within a month, I have obtained good situations, in respectable mercantile houses, for three young men—distant relatives of mine from the country. Don't tell me that there is not abundance of employment for every man in the community."

"If you will furnish me with a job," said Williams, eagerly, "you will see how willingly I labor, and for the lowest wages."

"I am out of the turmoil of business," said Joshua Grayson, coldly, "and have no need of your services. In regard to the rent you owe me, I must do as well as I can. The laws are made in these times to favor all kinds of roguery, and landlords have no rights. Pay me five dollars, Williams, and I will wait for the balance until next month."

"I cannot do it, Mr. Grayson. I have not a cent."

"Your conduct is abominable," said the landlord, striking his cane heavily upon the wooden stoop.

"I tell you that I have not earned a shilling during more than two weeks, and my family is absolutely in want of the necessaries of life. Surely," continued Williams, with the natural pathos of suffering, "you will have compassion towards a poor man."

"Williams, I am a friend of the poor," replied Grayson, pompously. "Every man that knows me will testify that I am a friend of the poor. But I am not a friend of idleness and knavery—not I. How can I extenuate your conduct? What have you done to render yourself an object of real compassion? You knew that your rent was becoming due for the house that sheltered you and your family, and yet you did not save a single cent to meet it. I have no more respect for you than for a common swindler."

"Your reproofs are hard to bear."

"Hard to bear, indeed. Pay your rent, sir, and then you can talk and act independently. Look at your neighbor, Simonson. He is a course, blunt creature, and finds fault with the air of an alderman. I overlook these trifles in him for he has lived in this house upwards of two years and never disappointed me. He is an honest man."

"Ah! Mr. Grayson, if you knew what a dreadful business he pursues."

"Business? What have I to do with his business? I meddle with no man's business. Any thing is better than idleness."

"Do you really think so?" inquired Andrew Williams, glancing at his landlord.

"I have no time to give you advice," replied the other. "You have already detained me half an hour for nothing. You are in a bad way, Williams—in a dishonest way. I have no opinion of that kind of honesty which does not pay one's debts."

"What I can't do, I can't," said Williams, sullenly. "I can't pay my debts without money."

"No impudence, sir," said the landlord, bringing down his cane heavily. "My resolution is taken. You must pay your rent by to-morrow noon or you must leave my house, bag and baggage. I will not harbor idle, worthless fellows like you."

"I know not where to go at such short notice."

"Is it not enough that I lose my rent?" exclaimed Joshua Grayson, angrily; "that you object also to leaving my premises."

"My family," stammered the man.

"Your family? Yes; I went up stairs to look after you and I saw the condition of your family. It is a burning disgrace to a strong, healthy man like you that you are so careless about their welfare. Your children are not even decently dressed."

"True enough," murmured Williams, dejectedly.

"What will become of them if you bring them up in this way without education or habits of industry."

"Things did not go on so badly until my wife was taken down."

"Your wife is not so very ill; it would do her good to stir about a little and attend to her domestic concerns. So far as I see, you all are suffering from incurable laziness."

Under the impulse of momentary excitement, Andrew Williams seized his landlord by the collar of the coat as if to hurl him, by main force from the stoop.

"How dare you?" exclaimed Grayson, elevating his cane.

Williams relinquished his grasp, and said humbly: "I was hasty, Mr. Grayson. I don't mind what you say about me, but I cannot bear to hear you speak against my wife. She has been an angel to me."

"You are an impudent fellow, Williams, and richly deserve to be hauled up at the police office. I do not want revenge, however. I want nothing but my rights. Your conduct has been such as to deserve little forbearance, and I tell you once for all, that you must pay your rent by to-morrow morning, or I will clear the house of you. You may think yourself lucky, too, if you are not severely punished for this gross assault. Do you understand me?"

"I will do every thing in my power," replied Williams, "to obtain the rent for you; and I trust you will pardon my rudeness."

"We shall see," rejoined the landlord, as he descended from the stoop and proceeded along the narrow street with an air of offended dignity.

Andrew Williams entered the front door and passed up stairs with a heavy heart. His wife received him with a pleasant smile. She was sitting upright on her miserable couch, supported by her daughter Jane.

"Mr. Grayson was here half an hour ago," said Mrs. Williams to her husband. "He inquired very kindly after you."

"I have seen him," replied the man, in a low voice.

"What is the matter, Andrew," inquired the woman, with a look of alarm.

"Mr. Grayson came for his rent, Patty. It is due to-day."

"He will wait upon us, Andrew, till things take a better turn. He is a kind, charitable man, I have heard—very kindly to poor folks. He will wait."

"Perhaps—he will," said Williams, hesitatingly. His regard for the feelings of his wife impelled him to conceal from her the details of the scene with his landlord. He sat down quietly upon the wooden stool near the window, and buried his face in his hands.

The invalid gazed at the drooping form of her husband, and inquired, tenderly:

"Are you sick, Andrew?"

"Sick at heart, Patty," replied the man, with a burst of feeling. "Still no work—no means of support. Every thing goes wrong."

"Do not repine at the dispensations of Providence. This world is a world of trial and sorrow to all. The Saviour of men had not where to lay his head."

"It is useless to disguise it from you," said Williams, bitterly, "life is becoming a curse to me."

"Andrew!"

"I have thought of it this morning with tears in my eyes," continued Williams. "You were very foolish to marry me, Patty, and to subject yourself to such a fate as this. You must have regretted it many, many times."

"Do not be unjust to yourself or to me," said the invalid, soothingly. "I have never regretted that my fate was united to yours."

Williams uncovered his face and gazed with an expressive thankfulness at the countenance of his wife.

"You have always been kind to me," said Mrs. Williams. "You have regarded my wishes and my feelings above all worldly things, and sometimes I have feared," she continued, with a serious expression, "that you have loved me, a frail creature, more than your heavenly Father and Redeemer. It is true that poverty and sickness and care have borne heavily upon us."

"Yes, upon you," exclaimed the man. "You whom I separated from rich friends and a comfortable home."

"I was a disinherited child, dependent upon the bounty of relaitves, whose pride of family was the sole incentive to a cold and heartless support. I judge from experience, Andrew, when I assure you that the bitterness of poverty cannot compare with the anguish of a spirit bereft of kindness and sympathy. Since I became your wife my heart has been a fountain of overflowing tenderness."

Andrew Williams rose from the low stool and folded his wife to his bosom with a depth of feeling which seemed foreign to the quiet, subdued nature of the man

"And you do not blame me?"

"There are no reproaches on my lips or in my heart," said the woman, gently clasping the hand of her husband in hers. "I have sometimes wished for all our sakes that you possessed more boldness and determination in your struggle with the world; but no reproaches, Andrew."

"Could your health be restored, Patty, there would be some hopes for me."

"Do not encourage false hopes, Andrew. I shall not be here long."

"There is yet a chance, Simonson says," replied Williams. "I must have a talk with him. The chance of your recovery is worth any hazzard, however presumptuous or daring. My spirit is rising, Patty, and I will make a stronger and bolder effort than ever."

The invalid raised her eyes with an expression of surprise, to the face of the speaker. A moment afterwards Andrew Williams released himself from the gentle clasp of his wife and left the chamber. He sought the apartment of Hugh Simonson.

The robber was dosing on a common wooden settee, but the light rap of his neighbor, Williams, awoke him. Raising himself partially upon one elbow, he exclaimed, in a coarse voice, "Come in."

As Williams entered the room he perceived that the integuments of Simonson's left eye were black and swollen, and that a dirty silk handkerchief was tied around his head.

"Is it you, Williams?" inquired the robber.

"Yes, Mr. Simonson," replied his visitor. "I have come to advise with you a little, about matters and things. You seem to be hurt, though?"

"I got a confounded fall last night," said Simonson, gruffly. "It is pretty much over now, except the black marks. How is your wife to-day, Williams?"

"A little stronger like."

"Keep her mind quiet and give her plenty of nice things, and she will soon get up around again."

"That is what I want to talk about with you. I would do anything in the world to raise Patty from her sick bed, but how am I to get nice things for her without money?"

"You can't, of course."

"And then as to keeping her mind quiet, under the circumstances, is out of the question. With all our other troubles, landlord Grayson has been here to-day after his rent, and threatens to turn us out of house and home unless it is paid to-morrow. I have not told my wife of it; for, though she is as patient as a lamb, I know it would worry her."

"There, Williams, you see a little of the sympathy of rich landlords for poor tenants. Old Grayson is a tight one. You have legal rights as a tenant, but if he thrusts you into the street what redress can you obtain against a man of his wealth and influence? You must pay the rent."

"I have no money, Mr. Simonson."

"You must get it. It might be the death of your poor bed-ridden wife to move her at this time to another house. Besides, where would you take her?"

"I don't know," replied Williams, sadly.

"You must raise the money for old Grayson."

"But how?" demanded Andrew Williams, with a despairing glance at the robber. "I have no employment."

Hugh Simonson rose from the settee, approached his visitor, and laid his big, brawny hand heavily upon his shoulder.

"Now look you, Williams," said the robber, "I won't be trifled with in this matter. If you are serious in asking my advice and possess the courage of a worried sheep, I can put you in the way of raising the money you need so badly, and a pocketful besides."

"Are you sure of that?"

"So sure of it, that if you will agree to submit to my guidance for one night, to follow only where I lead, Williams, I will lend you the money at once to pay your landlord."

"Where will you take me, Mr. Simonson?" asked Williams, with a despairing glance at the robber.

"Into the houses of some of these cursed aristocrats, who have more money than they really want. That is the plain English of it, if you dare."

"Will you, indeed, lend me the money for my rent—eight dollars?"

"At a moment's notice, Williams," said the robber, emptying one of his pockets upon a cherry table near him, and quickly separating a small heap of specie. "There you have it."

"I will go with you," replied Andrew Williams, with determination, just for once, Mr. Simonson—just for the sake of my wife and children."

"Take the money, neighbor," said Simonson to his visitor, "and be ready to turn out to-night, if I call upon you."

With trembling hands, Williams gathered up the money, and concealed it about his person.

Hugh Simonson removed the silk handkerchief from his head, and taking his hat and cane, accompanied his neighbor into the entry, adding, as they parted, "Mum's the word, Williams."

◆

German Proverbs.

One has only to die to be praised.
Handsome apples are sometimes sour.
It is not enough to aim, you must hit.
Little and often make a heap in time.
It is easier to blame than to do better.
Would you be strong, conquer yourself.
To change and to better are two different things.
Everybody knows good counsel except him that hath need of it.
Better free in a foreign land than a serf at home.
Better go supperless to bed than run in debt.
There is no good in preaching to the hungry.
Charity gives itself rich, but covetousness hoards itself poor.
The end of wrath is the beginning of repentance.
The sun-dial only counts the bright hours.
Piety, prudence, wit and civility, are the elements of true nobility.
God's mill goes slowly, but it grinds well.
High houses are mostly empty in the upper story.
A hundred years of wrong do not make an hour of right.
More are drowned in the bowl than in the sea.
The fewer the words the better the prayer.
With patience and time the mulberry leaf becomes a silk gown.
Take the world as it is, not as it ought to be.
Revenge converts a little right into a great wrong.
Speak little, speak truth; spend little, pay cash.
Our neighbor's children are always the worst.
Forgive thyself nothing and others much.
Truth may be suppressed, but not strangled.
What comes from the heart goes to the heart.
When God means to punish a nation he deprives the rulers of wisdom.
He who blackens others does not whiten himself.
Take care of your plough and your plough will take care of you.
He who saves in little things can be liberal in great ones.
He who avoids small sins does not fall into large ones.
He that pelts every barking dog must pick up a great many stones.
Where the hedge is lowest the devil leaps over.

◆

Spirits—Angels.

Prof. Furgeson throws some light upon this question in the following language:

"Angel implies the spiritual relation of man to God, or Spirit."

What the Greeks called *Pneuma, Psuchotes* the Latins, *Animus, Spiritus*, we call soul and spirit,—the Hebraic scriptures call angels. Hence the consistency in saying the spirit in man is the angel in man. The spirit free from the flesh is the angel in God.

The I AM, speaks to Moses in the unconsumed bush, and yet Stephen, the proto-martyr, tells us it was *an angel* that there and then spake to him. The law was given by God from Sinai, and yet both David and Paul, declared it was given by the ministry of angels. Man, Angel, God, therefore make the whole Pneumatology of the Bible.

Man as an animal has an angel's nature to be opened in intelligence and virtue. Man then as a transformed being, having passed through the chemical change of death, is an angel; and in either case, especially as an angel, for as he attains to the truth and right, he speaks for God, is essentially "a man of God," an expression of Deity.

This is the history of the Old Testament and faith of the NEW. From Eden to Patmos, the entire way is strewn with spiritual, human angelic manifestations. Indeed, the tablets of every age are indelibly marked with spiritual communion, and we find impressible persons through whom spirit messages have been received among all nations.

All along the line of the centuries, we see spiritual light striving to enter the institution of the world. It flowed in the honeyed eloquence of Socrates, 'twas breathed from the Tusculan retreat of Tully, and was proclaimed by Aurelius from the throne of the world.

◆

Sleep.

Bronson Alcott, in his "Tablets," says:

"Life is a current of spiritual forces. In perpetual tides the stream traverses its vessels to vary its pulsations and perspectives of thing-receding from forehead and face into cerebellum and spine, to be replenished night by night from these springs of vigor. The Genius trims our lamps while we sleep. It plumbs us by day and levels us by night. Here recumbent as at nature's navel, her energies flood the spirits with puissance, restoring tone and tension for the coming day's occupations. Then what varying scenes rise to fancy's eye, while the mind lapses out of the globe of thought, the house of the senses, into the palaces of memory, through the gate of dreams! Under the sway of occult forces we partake of preternatural insights, having access to sources of information unopened to us in our wakeful hours. Vast systems of sympathies, antedating and extending beyond our mundane experiences, absorb us within their sphere, relating us to other worlds of life and light; as if stirred by the nocturnal impulses we climbed the empyrean, still crediting the superstition of our affinities with the starry orbs—

'Eternal fathers of whate'er exists below,'

or, pursuing our peregrinations, we plunge suddenly into the abyss of origins, transformed for the moment into slumbering umbilici, skirting the shores of our nativity; or, ascending spine-wise traverse the hierarchy of gifts."

◆

Savings Banks.

Savings Banks were first established in Italy in the year 1822. At that time there were four institutions opened at Venice, Padua, Traviso and Revigo respectively. From 1822 to December 31, 1864, there has been 188 Savings Banks established, of which two had suspended and thirteen had not fully gone into operation. The deposits at the end of 1864 amounted to $41,558,666, the proportion of depositors to population was one in every sixty-one, and the average amount to the credit of each person was $104. The Benefit Societies in Italy in 1862 reached the number of 443, of which 66 had been founded previous to 1848, 168 between 1848 and 1860, and 209 between 1860 and 1862. The annual subscriptions to these societies varies from 20 cents to $4, and the entrance money from 32 cents to $9.40. The co-operative system, it is stated, has been extensively applied to institutions furnishing small loans on Peoples Banks.

◆

☞ A young minister went out to preach, and observed during his discourse, a lady who seemed to be much affected. After meeting he concluded to pay her a visit and see what were the impressions of her mind. He approached her thus:

"Well, madam, what were you so affected about during the preaching to-day?"

"La me," said the lady, "I'll tell you. About six years ago me and my husband moved to this place, and all the property we had was a jackass. Husband, he died and me and the beast were left all alone. At last the beast died; and tell you the truth, your voice put me so much in mind of that dear old critter, that I couldn't help taking on and crying about it right in meeting."

The minister was satisfied and asked no more questions.

◆

There is often but a slight separation between a woman's love and her hate; her keen teeth are very near her sweet lips.

◆

The mitten that never fits—the one you get from a lady.

[From the Plymouth Pulpit.

Divine Influence on the Human Soul.

A Sermon Delivered by Henry Ward Beecher, Sunday Morning, November 29, 1868.

> "LIKEWISE the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us [in us] with groaning which can not be uttered."—Rom. viii. 26.

I have selected this passage because it is one of the most striking instances recorded in the New Testament of the inspiration of the human soul by the divine Spirit. It is not here taught that there is intercessorship in heaven for God's people—although that is abundantly taught elsewhere. It is the intercession of God's spirit while men are on earth, and of the spirit of God that dwell in men, that is here taught. It is a question that has occupied the attention of philosophers in every age of the world, What is it that moves thought in the human soul?

The nature of man is such as to be powerfully excited by the physical world acting upon the various parts of his organism. Man is also excited to activity of various kinds by the society in which he dwells. Human society is a second nature within the other, and acting more powerfully on man than does the physical globe.

But individual minds are all found directly or indirectly to have great power in exciting thought, sentiment, and emotion. *Directly*, and *indirectly*, I say: by speech or by action directly; indirectly by the general influence of one's disposition, by example, and by that personal effluence (whatever it is) of which we know but little philosophically—much as a mere matter of fact.

Thus the human mind is peculiarly a recipient and agent that receives perhaps more than it gives of power, acting in the midst of a vast circuit of stimulating influences from the material globe, from organized society, and from other individual minds acting on it.

The sacred Scriptures do not limit the influence to secular agents, but teach unmistakably that the soul of man lies open to influences acting beyond the senses, from out of the great unknown spirit-world. They teach that the human soul is inspired by benign spirits to that which is good and wise; that it is influenced by malign spirits to that which is selfish and evil; that that sensitive agent, the human soul, which is acted upon by the scientific material globe, by human society, and by individual beings in society, is also acted on by spirits, and chiefly by the one great and all-creative Spirit, God.

Without stopping now to speak of these first-mentioned spirits, we shall spend your time this morning in considering some of the aspects of the revealed fact, that *the divine Mind acts freely upon the human soul*.

It is impossible for any one to give forth a whole view of the nature and action of the divine mind. This is so far beyond the capacity of the human mind, that not only has it never been done, but it will never be done. Nor shall we pretend to give a sound and complete philosophy or theory of even so much of divine action as relates to the human soul. For still "the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."

There is much that pertains to the divine action upon the human soul which eludes grasp, and perhaps will forever. It is only certain limited truths which are either positively known, or which are of so high a degree of probability, as to justify us, in lack of better knowledge, in assuming and using them for practical ends—at least until we grow in knowledge to better views.

It is taught, then, that, besides the general moral influences, unconscious and diffused—as it were distilled, like dew, in silence and darkness—there is an active energy, arousing, filling, impelling the souls of men.

It is said that the Spirit of the Lord came upon judges, that it came upon prophets, upon kings, upon apostles—came mighty, and stirred them up. As sudden and mighty winds make trees rock, and wrench them, and even overturn them, so, as by a mighty rushing wind, the spirit of God has descended on men—on Samuel, on David, on Isaiah, on Paul.

It is taught, likewise, that, while this energy of the divine mind prepared certain men for emergencies, and prepared them to act official parts, all true Christians, all godly souls, are open to a quickening influence, if not so mighty yet of the same general kind—as influence which stimulates, assists, ripens, and so finally sanctifies.

Some few suggestions respecting the method of this action, as we derive our knowledge from watching it, from facts, from the side of our own experience, may be turned to practical account.

We may believe that the action of the divine mind upon the human mind is not of a sort which tends, or was designed, to produce results in the soul for which there was already no existing adequate cause. We are not to believe that the divine Spirit is creative in any such sense as that it creates new faculties, or products that have in them no ministration of faculty. We have no reason to suppose, or to teach, that the Spirit of God sets aside the action of a man's own mind, that it constrains the action to unwonted channels, or that it produces results in the mind without making use of the faculties which were appointed for such results. There be many persons who seem to think that the human soul is like a stereoscopic box, and that the divine Spirit takes truths which have been framed outside of the mind, just as men take pictures that have been framed outside of the box, and slides into the soul these pictures of truth which it had no hand in making, and which it only sees when it is put into it. There is no evidence of any such results framed by the divine mind. In other words, there is no evidence that God dispossesses the mind, or considers it incompetent for the results which it was designed to produce.

So far as we can judge by a large induction of facts, there is no action of the divine mind upon the human, except in the line of already established powers and faculties. There is no result produced except such as can be produced by arousing the faculties already there, to extraordinary power and efficiency. So that the divine mind is not attempting to make up something that is lacking in the structure of the human mind, but simply seeking to develop latent energy in powers that are already provided. It amounts to giving man the benefit of the whole power of his own mind—in a sublime way, to be sure, but somewhat after the manner in which a teacher helps his pupil. How? Not by thinking *for* him, nor in a literal sense thinking *in* him; but by bringing the stimulating power of his thinking part to bear upon the child's, and waking up its dormant capacity, and making the child think—not dispossessing the child's intellectual nature, nor working out results without the instrumentality of the child's nature, but simply making the child use its nature to accomplish the things desired.

When, in the hour of battle, the leader fills his followers with an enthusiasm that seems like a secret fire, it is said that he infuses *himself* into them—and it is near enough to life to be acceptable as a figure or as a mode of speech. What is it but this; that he has in him the power of piercing the souls of men with the enthusiasm which is in himself, and developing in them what was there before; but what they had not the power to develop in themselves, or would not develop? It was there, or he could not have developed it. An enthusiast has the power to excite enthusiasm. He *excites* it. The creative force is in the mind itself, which was preadapted to all its own exigencies; and all that the enthusiast does is to kindle the fire, the fuel of which was already prepared in your soul.

The whole history of the Bible will show that those great names, preeminent as being inspired, were acting most perfectly in the line of their own original endowments when they were most inspired. In other words, a man is never so much himself as when he is acting under the influence of the divine Spirit; as when the divine Spirt; is shed forth, and exerts itself upon the human mind, to bring the man up to the fullness of all that which he has, but which he does not avail himself of.

Do you suppose that any other man could have been called to do Moses' work? He was called from birth. In other words, he was ordained to *be* Moses. And when the Spirit of God rested upon him, (his wonderful administrative powers covering a breadth perhaps never equalled—certainly never surpassed,) it was the divine Spirit simply acting upon an organization already precast for that work. Massive-browed was he. Large universally was he. The comprehensiveness, the foresight, the complexity and wisdom of his mind, the whole knowledge of life, of society and of men, manifested by the great lawgiver of the desert—these were developed by the Spirit of God in him. They were not created without any regard to his organization.

The great judge of Israel was born to be the judge, and had all the mental qualifications required.

David—he was not a common man made uncommon by the divine Spirit. God created him an uncommon man; and then, when the divine Spirit rested upon his mind, it simply made that mind work the work for which is was created.

Isaiah was *called* to be a prophet because he was *born* to be a prophet. And Paul was called to be the chiefest apostle, because he was, from his mother's womb, the chiefest man.

All these retained and developed their original organic peculiarities. It is no part of the divine economy to efface individualism, but to intensify it and to use it.

We are now prepared to answer the questions which often arise, and which perplex the minds of men.

1. If these simple statements be taken as true, how shall a man distinguish between his own mind's thought and the divine influence? How shall I know whether the results to which I am brought to by my own thinking, or by God thinking in me and through me? How shall I know whether these motives are of my own self, or whether they are the concurrent stimulating influences of the divine mind? You can not tell. It was not meant that you should. It is not necessary that you should. No man can say, "This is I; and so much besides is not I, but God."

When a steamship is making her course across the Atlantic, and her own engines is propelling the hull, and the wind is fair, and the captain has raised all the sails, suppose the hull should say: "Engineer, can you tell me how much of my motion I am to attribute to the engine, and how much to the sails? Which part is engine, and which is sails?" He would reply, "They are both working together, and you can not separate the one from the other, and say, So much is engine, and so much is sails. It is not necessary that you should. There is nothing gained by it.

Suppose a pupil should say to his teacher, "I never studied as I have under your instruction. When I come where you are, what with your questions, and your stimulating and developing my mind, I succeed better than I ever did before. And I have been thinking how much was I that was studing, and how much was *you*." What would the teacher say? "*I* do not study. I stimulate *you* to study. You can not separate in your mind that which I do from that which you do through the stimulus that I bring to bear upon you. They are inseparable in the nature of things."

The divine Spirit works along the line of a man's own thinking power, along the channel of a man's own motive power, and wakes up in the man that which was in him. It is not said that God's thought rolls along and becomes a part—a material part—of the current of our thought: on the contrary, it is said that God makes us think, makes us will, makes us feel. What is the formula? "Work out your own salvation with fear and trembling." That is, work, *work in earnest*, as men do about a thing which they are afraid they shall not accomplish. Why? Because "it is God that worketh in you"—what? putting his own will there, and his own thought?—because "it is God that worketh in you *to will* and *to do*." There is the point in which the divine influence expends itself, according to the explicit testimony of Scripture, for the development in man of that which he had in him of dormant power.

Suppose a philosophical bush, in a winter, green-house, should address the gardener, some morning, (and plants talk more than you think if you only have the imagination to hear, what they think and say;) suppose some morning a camelia should say to the gardener, on his going into the green-house: "My friend, will you explain to me one mystery? Will you be kind enough to tell me how much it is that I am growing, and how much it is that the sun in me is growing? Can you enable me to distinguish between ligneous *I* and solar *it*, so that I can see how much it is that I do, and how much it is that the sun does?" What would the gardener say but this. "They are inseparable; they are indivisible. It is the sun that works in you to do."

Or, suppose the plant should say: "There are two kinds of heat—furnace heat and solar heat—that keep me agoing; will you tell me which is which?" "No," the gardener would say, "I can not." Though chemically they proceed from very different sources, you can neither separate the two different agencies, nor can you separate the result in the plant from the agent that produces, stimulates, and develops that result.

And so it is in regard to the human mind. All action of the mind is your own. Every impression is yours, proceeding, according to natural law, from your susceptibilities, or your imagination, or your reason. All results come from the natural unfolding and the normal activity of the faculties of your own soul. And that which the divine mind does to your mind, is done a larger way, and from a sphere with instrumentalities which are different, probably, from any that belong to man. In some points it is analogous to, but in some it transcends, our experience. And that which the divine mind does, is not to think for us, nor to think in spite of us; but to *work in us to think* and to will and to do. And so every result to which you come under the divine influence, is a result that *you* come to by normal processes.

"But," it is said, "is not this taking from the glory of God?" If you will show me that he thinks so, I will admit it. But if this is the method; in other words, if this be fact, then it is the method that God has chosen; and that which he has chosen is doubtless that which is the most glorious to himself. This attempting to be more jealous about God's glory than he is himself, is a piece of supreme impertinence, of spiritual self-conceit; or else it is logic run mad!

2. The question naturally will then come up, "How shall we distinguish between heated imaginations and real inspirations? How shall we distinguish certainties from fancies?" I reply, You are under the responsibility of getting what is sound and right in religious matters, when you are under the divine influence, on precisely the same grounds, and by precisely the same methods, that you do under other circumstances. Precisely that same kind of discretion which you use in all your worldly business, and in the whole conduct of your life, goes right straight through religion. And you are not brought under supernal influences in order to produce abnormal activity, or to put in operation different laws, but simply to enable you in a higher and surer way to act by the same laws, by the same faculties, and by the same methods. We are developed to activity, we are individualized, we are shone upon. All these influences are from above. The results are yours.

The moral character of the mind's product must be determined by moral rules and tests. Simply because you suppose it comes from God it is not therefore right. Every thing that comes into your mind, and that you think is right, if it conforms to the rules of right thinking; that which you believe, if it is sufficiently established by credible proof, is to be true to you. Nothing, because it is an enthusiasm; nothing, because it is an impulse; nothing, because it is a powerful impression; nothing that, when you are praying or when you are reading, seems to pierce like a beam of light into your soul, is sufficient to warrant you in saying, "I know it is true." It may be that it is true; it may be that it is a part of divine inspiration; but all sudden impulses are not according to truth. Thousands of them are not. Whether a thing be good and true and wise, you must ascertain by the ordinary rules of good judgement and sense. *Common* sense, *Moral* sense—you are responsible for the use of them.

3. No man is released from ordinary rules of investigation by any activity of the divine mind on his. The ordinary rules of moral responsibility must remain. God did not make this world that people might live in it without work. That you have all found out. God did not make the world so that men could find out truth, even the most important truth, without striving for it. That you have all found out. God has made and put upon man a government that compels him to assume the responsibility of thinking, and of patience in thinking, and of accuracy in thinking; and he is to work out his own salvation, whether it be by formal propositions or by judgments of moral character. For the philosophy is the same through the whole scale of the mind. We are to *work out our own salvation*. There stands the opening clause. We are to work out our own results. We are to work out our own moral determinations. We are to work out our own character. "For it is God that worketh in us." But he works in us to make *us* work, to make *us* think.

What men would like, is a Bible that should have been written in the beginning of the world, so that every man should know, from the very Garden of Eden, exactly every bone, every muscle, every nerve, every artery, every drop of blood, and every chemical element; and so that every man should have nothing to do but to sit under his own vine and fig-tree, and read, and read. God did not make the world so. He said, "There is the world: study it, and find it out; and if you do not, die ignorant." Men would like to have a code of moral truths that were not left to be found out. Why was not the Bible plainer? Because this was not a world made for lazy men. It was a world in which it was designed that men should work for their moral good, just as they do for their temporal good. You work for your bread; you work for your clothes, (most of you!) you work for what is worth having; and that same analogy runs through all the world—and just as much in moral matters as anywhere else. There is a divine administration, a divine disclosure, a divine stimulus that, over against the mightiness of the physical nature of man, helps the infirmity of his moral nature. It needs equipoise; it needs more stimulus than the body does, which is borne in upon by the whole constitution of secular affairs. Therefore it is that God's Spirit helps, as it were, the unequal conflicts—not, however, to release a man from thinking; not to release him from forming his own moral judgments; not to release him from finding out his duty. Every body would be glad if it were so. Therefore every body wants a priest. You recollect the case of the Levite who got himself a priest, and folded up his hands, and curled up his feet, and left this priest to do his thinking for him, to do his praying for him, to do his singing for him, to do his reading for him, so that he had nothing to do! He wanted to get rid of it all. It is the most perplexing part of Christian life to know what to do. Men say, "If I only knew what duty is!" Bless your dear heart! that is the cream of discipline. All that is put in you is put there to *make* you work out your own salvation; and I tell you, when a man does work out his own salvation, it *is* work. Sometimes the stream that turns the wheel is anxiety. Sometimes it is pain. Sometimes it is deep sorrow. Sometimes it is anguish and remorse. But the responsibility of working, and keeping the imagination working, and finding out duty, and knowing what is right, is upon you.

You recollect the conference where the Saviour says to the woman of Samaria, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water." "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." She said, "Sir, give me this water"—What was it? Aspiration? Soul-hunger? Oh! no—"that I come not hither to draw." It was such a task for her to come to get water every day! and if there was any extra pump, any remarkable spring, that would obviate the necessity of her walking all the way there for water, and carrying it back on her head, she wanted to avail herself of it.

That is the idea that men have. Every body wants to be supplied with spiritual water, so that he shall not have to draw; but every living soul must draw for itself.

Therefore, if you say, "How shall I distinguish between that which God works within me, and that which I work out myself? I say, you are to understand that God is behind, and wakes you up, and develops your mind to activity; and that for the products of that activity you are responsible. And whether it is true or false, you are to find out just as you find out anything else.

4. But you will say: "Are there not cases in which another law has been followed; as for instance, when the disciples were enjoined, on being arrested and brought before magistrates and kings, 'Do not premeditate in that hour what ye shall say; for it shall be given you in that hour what ye shall say.' How was it given them?" I apprehend that it was given them only in this way: that when a man is living in a high moral state all the time, and is brought suddenly into an emergency, under the stimulus of that emergency, as well as under the divine blessing, luminous intuitions are given to him. He does not need to study past histories in that hour. The intuitions of right and duty are spontaneous under such circumstances. I do not apprehend that the disciples in the day of Pentecost had given to them more of this than is given to men in our day who live as high as they lived, and whose souls are open to the impulsion of the divine Spirit as much as theirs was. As the solar sun develops growth in the earth, so the influence of God develops growth in the human soul.

Let me here, before reaching the next question, call to your attention the character of many of the impressions which men come into, and which they suppose to be divinely inspired.

There are many men who think in meetings that they are called to be teachers, and are divinely inspired, simply because they are conscious of a rush of feelings, of an intense action of their own mind. And it may be that that is the divine indication. For, if they are modest, if they are rich-hearted, if they are experimental, if they are fruitful in instruction to others, and are conscious at the same time that there is an inspiration that bears them on to this work, that is evidence enough that they are called of God. But when a man, rattle-brained, without any experience in life, with nothing in him but conceit, and enough of that to make up for all the other lackings, rises, and insists that he is called of the Spirit of God to teach, we all listen and say, "*What* has the Spirit of God called you to teach? Nonsense? Silliness?" Does God take the trouble to ordain a fool to come forward and tell us things that every infant in the nursery knows? *By their fruits shall ye know them*—and just as much men that are under the inspiration of the Holy Ghost as men that are not. And the reason why a man inspired is a better man than one uninspired, is simply the difference in the fruit; the purity of it; the wholsomeness of it; the abundance of it. An inspired fool is a nuisance; and God never sent such an one.

We are to remember that there are two spheres of spiritual influence in conflict in the world. There is a pure, an intelligent sphere—benign, cleansing, elevating—and there is evidently another and an opposite tendency of spirits, not so pure, and not so intelligent, and not so cleansing. There is many a man that is sure he is sent; and I, too, am sure he is sent. But he says he is sent from above; and I think he is sent from below! Therefore, try the spirits that are in you. Discriminate. And how discriminate? By their *fruit*.

A strong impulse, different from what you are accustomed to, is often taken to be an evidence that you are under the special influence of the divine Spirit. Thus, for instance, a mother who has watched, waited, longed, agonized at the sick-bed of her child, and prayed, besieged, and besought the heavens, until, with loss of sleep and intense suffering, her mind has risen into an abnormal state, is, on some night, seized with a sudden uplifted joy. It seems to her as if God had said to her, "Your child shall live!" And in great ecstasy and gladness she says, "I *know* he shall live!" But the child dies. And afterwards she remembers it, and does not know what to make of it.

You confounded an impulse of your own nature (under circumstances in which by natural law your nature would rise up into that ecstatic condition) with a divine telegraphic message, as it were, written of God and put into your heart. If God inspires you, he inspires you to use your faculties. He does not use your faculties for you; he does not tell you what to do with them; he wakes you up to use them for yourself; and you are responsible for the character of the results which are produced by their use. And you are not to confound the impulse with the results to which that impulse leads you.

I receive every week of my life multitudes of letters which people in deep want are "moved by the Spirit of God" to write. One minister wrote for a thousand dollars with which to take a mortgage off his farm, in order to enable him to preach the Gospel without so much care; and he assured me that the Spirit of God urged him to do it. I had no doubt of the want, and I had no doubt of the relief which it would give him, and I had no doubt that he had the divine influence on him, if he was a good man; but it was an instance in which the results evidently were from the man himself. The influence might have been from above. But not every mill brings out good fabrics that has a good water-power turning the wheel, or a good engine carrying the machinery. God supplies the motive power for the machinery, but you are the spinners and weavers. The pattern that comes out of the loom—the fabric—is yours. That which stimulates is divine.

When a man, therefore, says to me, "My daughter wants a piano, and wants you to pay for it;" and another man writes, "I want to lift a morgage, and two hundred dollars would lift it; and another writes, "My younger sister wants an education;" and when they say that God told them to write to me, I beg their pardon! I do not think that God ever tells people anything. I do not think God ever assures any body of any single result which he will work out in them. He is not going to take away the very motive-power of human life. He is not going to do your work for you, or think for you. He is not going to finish the thought or the fabric, and fit it into you. He wakes you up to think, and you are responsible for thinking right. And the judgements which you form are amendable to critscism and to rewiew.

5. [illegible] may be asked: How shall we secure this divine help?" We are responsible, though God is working with us, for right thinking, for right willing, and for right and wise action. We have no right to despise customs. We have no right to despise those normal processes by which experience has taught society best to develop itself. We have no right to despise natural laws, or any of that vast economy by which God through his Providence is stimulating development in the natural world, and in the social world, and in the moral world. "How then are we going to secure the divine help to stimulate us to judge right, to think right, and to do right?" By living in right dispositions; by keeping in all those moral channels through which divine purity flows, if it comes at all to you; by seeking rational ends; by being in the current of providence; by cultivating sensibility to high and pure moral impressions. In all these ways.

Treat yourselves just as you would treat a plant. If the question were put to you, "How shall I make my plant thrive best?" the answer would be, "Give it just as much as it wants to eat at the root, and then see that it is planted where the sun can find it all day long. Keep the top and bottom in their normal conditions. Then you have done the most that you can do for the plant."

And if a man says, "How shall I secure to myself these divine influences?" I reply, in all the relations of life maintain equity and purity and integrity, and then keep your moral sentiments and your nature so open to righteousness, to purity, to aspiration, to love, to faith, to joy, to the very Spirit of God, that you shall receive easily, the ingress of God's spirit as it flows abroad and fills the whole universe.

But you will ask me, "Is not God's Spirit special? Is it universal?" God's Spirit *is* universal. It becomes special when your volition accepts and takes it. God's Spirit follows the law of God's Son—for God *is* a sun. The whole heaven is full of light. And yet, if you go into your house and shut the door, there is no sun to you. You shut it out. If you leave your dwelling, or cave, where you have hidden yourself, and go out in the sunlight, and it becomes personal to you and your wants. And as it is with the natural sun, so it is with the Sun of Righteousness.

Not to pursue this subject further, (for it seems to me that in these reasonings and statements and answers, I have given to you the key by which you can yourselves unlock other questions and other difficulties,) let me close by pointing out to you the grandeur of that station in which every one of us, the most obscure, is placed—the grandeur of that great invisible world which exists round about us, in which our physical life is but the underground germination of a seed preparatory to its elevation into the air and into sunlight.

We are planted here. We are working out from our material conditions, as a seed works out from under the soil. We are just beginning with the very tips, as it were, of our faculties, to come up into the pure sunlight. But all that we have of experience in this world is still obscure, sub-mundane, subterranean; and we shall learn, really and fully, branch and fruit when we see him as he is, and are like him. With the utmost certainties, we still are surrounded by uncertainties. Knowledge is rude and imperfect here. We are voyagers exploring new seas, and edging along new coasts and continents. Life is something more sublime, and something grander than men think who only grind and eat their daily bread and know no difference between themselves and the beasts that perish. We are beginners. We are little children and petitioners for liberty to come to our manhood, surrounded by more invisible things than there are things visible, and under mightier influences supernal than are the influences virtual and physical, and are holding on our way to that other state of being. Man is more than man knows. Life is grander than it shows itself to be.

Every man that stands and looks back from the other life to see what was the importance of this, and to measure it by its results there, will be filled with amazement that he should have lived so blind, and so unknowing, in the midst of so grand an arrangement of Divine Providence.

Once let this fact be accepted, that in all this life we are at best but beginners and imperfect, (perfect as we may think we are,) and in a sphere where it was not meant that men should be rounded out and come to the fullness of themselves, and under a dispensation where imperfection inheres in the organic idea; once let it be understood that men are yet in thumb-pots, as it were, shifted from shelf to shelf by the gardener, preparatory to the coming summer, when they are to be turned out into the open field and garden; let the idea come to us that we are not like plants which the gardner divides, letting go the poor ones, and saving only the good ones, but that we are under the genial influence of the great heart of God, which saves and develops every single germ of manhood that is in us—let these things enter into our consciousness, and they will be a source of great comfort and encouragement to us. We are beloved. We are not orphans, but are children put out to nurse. And our father looks after us, and sees to our welfare, and is day by day ministering to us.

Keep your heart open. Keep your head open. Keep your will willing. Keep all your being so that you shall be sensitive to the coming and to the touch of God, giving power to these inspirations and influences. And let every one feel "I must work out my own salvation, and by my fruits I must judge and I must be judged."

So you shall have all the blessedness and comfort of supernal power on the one side, and not be driven into the enthusiasms or ecstacies or mistakes of fanatics on the other side, and faith with all the radiance of the divine light on the other.

God grant to every one of us such an earnest desire to grow, such an earnest desire to know, such an earnest desire to do, such an earnest desire to *be* rather than to *seem*, that we shall be susceptible of that great overcharged influence with which the universe is filled; and that the divine impulse, steadily bearing us upward and onward, may at last bring us to the heavenly shore, as the sons of God not unworthy of our Father, when we shall see him and be seen of him

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Another Remarkable Cure by Dr. Newton.

INDIANAPOLIS, Nov. 30, '68.

DR. J. R. NEWTON—*Dear Sir*;—Duty impels me to give you a plain statement of my life's suffering and cure by you, which you may publish.

I, Abraham Clarke, of Indianapolis, Ind., 21 years old the 25th inst., having been a paralytic cripple ever since I was three months old, unable even to lift my hands up to my head, or walk without great difficulty, and so nervous that I could hardly stand or sit still, and at times suffering so great pain that my wailings were intolerable to those around me. On Saturday, Nov. 28th, I went with my mother to see if you could cure me, for I had heard so much of your wonderful power of curing all kind of diseases without medicine that all other doctors said were incurable, that I had faith that you would cure me. Now, to make a short story, you cured me perfectly with one treatment. I arose upon my feet, walked without limping, with a firm easy step, raised my hands over my head, then I took a large, heavy chair in either hand by the leg of each, balancing them above my head, as few well men can do, and to sum it all up, I say that I am made whole and sound as any other man as far as I know or others discern, and for the first time in my life, in the full enjoyment of health, and I thank my Heavenly Father that I am a well man. My former life and suffering seems like a dream.

In gratitude, I am your friend.

ABRAHAM CLARKE.

INDIANAPOLIS, Nov. 10th '68.

Personally appeared before me, Abraham Clarke, who desposes under oath, that the foregoing statement is every word true.

Subscribed and sworn to before me, J. P. Pinkerton, a Notary Public, in and for the county of Marion, and State of Indiana.

J. P. PINKERTON.
Notary Public.

The foregoing statement of my son, Abraham Clarke, is all true. ISABELLA CLARKE.

Domestic Life.

The banes of domestic life are littleness, falsity, vulgarity, harshness, scolding, vociferation, an incessant issuing of superfluous prohibitations and orders, which are regarded as impertinent interferences with the general liberty and repose, and are provocative of rankling or exploding resentments. The blessed antidotes that sweeten and enrich domestic life are refinement, high aims, great interests, soft voices, quiet and gentle manners, magnanimous tempers, forbearing from all unnecessary commands or dictation, and generous allowances of mutual freedom. Love makes obedience lighter than liberty. Man wears a noble allegiance, not as a collar, but as a garland. The Graces are never so lovely as when seen waiting on the Virtues; and, where they thus dwell together; they make a heavenly home. *Alger's "Friendships of Women."*

Original Essays.

For the Religio-Philosophical Journal.

FUTURE BRIGHT. NO. II.

BY A. D. C.

Oh yes, a happy time is coming
For the disenthralled mind;
A joyous light is upward looming,
Shining freely for mankind;
No more the day is dark with terror
For light dispels the gloom of error.

Look ye how great, how fraught with gladness,
Is the time in which we live;
Behold ye, can ye dwell in sadness
When the air with joy is alive?
When hosts of friends from plains celestial
Are mingling with the throngs terrestrial!

Unseen they come, around us moving,
Yielding blessings while they stay;
They come with hearts refined and loving,
Chasing all our griefs away;
They are not dead, nor do they slumber,
Oh day of bliss, oh day of wonder!

From starry heights they are descending,
Bringing messages of love;
Healing the sick, the bow'd, unbending,
Making them with joy to move!
Will ye receive their kind embraces,
Or turn from them with dubious faces?

For The Religio-Philosophical Journal.

Dr. Franklin and Animal Magnetism.

BY WM. B. FAHNESTOCK.

BRO. JONES.—In your paper of the 14th of Nov., I observed an article by Dr. Underhill, denying that Dr. Franklin ever investigated the subject of Animal Magnetism in Paris, and never would have signed the report of the commissioners if he had done so. This is paying Dr. Franklin a poor compliment, if not placing him in a very ridiculous position. If I know his character at all, it seems to me that he never would have signed the report of the commissioners, if he had not been satisfied with what was therein stated. My authority for what I have said in regard to it, was taken from "*Rapport des commissairs charges par le Roy de'l Examen dee Magnetisme Animal a' Paris*," 1784, wherein it is stated that the commissioners appointed by the French King, were four Physicians, viz: Borie, Sallin, d'Arcet, and Guillotin, and five members of the Royal Academy of Sciences, viz: Mr. M. Bailly, Leroy, de Bory, Lavoisier, and Dr. Franklin.

Some of the best men in Europe, who after detailing the manner which Mesmer used to induce the state, and experimenting in various ways, closed with the following, which I will give in detail. But to make them understood, it will be necessary to state, that the magnetizers of that day had asserted, that when a tree, or even an inanimate substance had been touched by them and charged with magnetism, every person stopped near the tree, would feel the effects of this agent, and either fall into a swoon, or into convulsions.

"Accordingly, in Doctor Franklin's garden at Passy, an apricot-tree was selected, which stood sufficiently distant from the others, and was well adapted for retaining the Magnetism communicated to it. M. D'Eslon, having brought thither a young patient of twelve years of age, was shown the tree, which he magnetized, while the patient remained in the house under the observation of another person. It was wished, that M. D'Eslon would be absent during the experiment; but he affirmed that it might fail, if he did not direct his looks and his cane towards the tree. The young man was brought out, with a bandage over his eyes, and successively led to four trees, which were *not* magnetized, and was directed to embrace each during two minutes. M. D'Eslon, at the same time, standing off a considerable distance, and pointing his cane at the tree actually magnetized."

"At the first tree, the young patient upon being questioned, declared that he sweated profusely; he coughed and expectorated, and said that he felt pain in the head. He was still about twenty-seven feet from the magnetized tree. At a second tree, he found himself giddy with the headache; he was now thirty feet from the magnetized tree. At the third, the giddiness and headache were much increased; he said he believed he was approaching the magnetized tree, but was still twenty-eight feet from it. At length, when brought to the fourth tree, *not magnetized*, and at a distance of twenty-four feet from that which was, the *crisis* came on, the young man fell down in a state of insensibility, his limbs became rigid, he was carried to a grass-plot, where M. D'Eslon went to his assistance and restored him."

In another experiment, "M. D'Eslon was requested to select from among his poor patients those who had shown the greatest sensibility to the magnetism; and he accordingly brought two women to Passy. While he was magnetizing Dr. Franklin and several persons in another appartment, the two women were put in separate rooms. Three of the commissioners remained with one of the women, the first to question her, the second to write, and the third to represent M. D'Eslon, who (they persuaded her, after bandaging her eyes,) was brought into the room to magnetize her. One of them pretended to speak to M. D'Eslon, requesting him to begin; but nothing was done, the commissioners remained quiet, only observing the woman."

"In the space of three minutes, she began to feel a nervous shivering, then she felt in succession, a pain in the head and in the arms, and a pricking in the hands; she became stiff, struck her hands together, got up from her seat, and stamped with her feet, in a word, the *crisis* was completely characterized."

"Two of the commissioners were in an adjoining room with the other woman, whom they placed by the door, which was shut, with her eyes at liberty, and made her believe that M. D'Eslon, was on the other side of the door, magnetizing her. She had scarcely been seated a minute before the door, when a shivering began, in one minute more she had a chattering of the teeth, but yet a general warmth over the body, and by the end of three minutes, the crisis was complete. The breathing became hurried, she stretched out her arms behind her back, writhing them strongly, and bending the body forward, a general tremor of the whole system came on, the chattering of the teeth was so loud as to be heard out of the rooms, and she bit her hand so as to leave the marks of her teeth in it."

In regard to the first experiment, the commissioners remarked, "That if the patient had experienced no effects under the tree actually magnetized, it might have been supposed that he was not in a state of sufficient susceptibility; but he fell into the *crisis* under one which was *not magnetized*; therefore, not from any external physical cause, but solely from the influence of the imagination. He knew that he was to be carried to the magnetized tree; his imagination was roused, and successively exhausted, until at the fourth tree it had risen to the pitch necessary to bring on the *crisis*."

As my views in regard to the cause of this condition differ materially with those of the commissioners, to make myself understood, it will be necessary for me to remark that their reasoning at first sight seems very natural and conclusive; but, with due deference, I must say is very far from the truth; and the experiments only prove, that "Animal Magnetism" is not the cause of this state—and nothing more. I contend, that it was not the imagination, (in any sense of the word) which threw the above persons into that condition. The young man who was led blindfolded to the different trees, was made to believe, that if he embraced a tree, or anything else, which was, as they said magnetized, he would fall into this state. What was the result? He fell into it before he reached the tree which was said to have been so operated upon. Yet this does not prove conclusively, that it was his imagination which produced that effect.

I have instituted many experiments to determine the cause of this condition—and all the facts gathered, go to prove, that the state can be entered by an act of the subject's own will, or can be induced by the *belief* (on the part of the subject,) that another person has the power of throwing him into it. Therefore, in the case of the boy above alluded to—the *belief* or even the suspicion on his part, that the tree (whether magnetized or not,) would have such effects, was sufficient to make him enter it—he not knowing that he could resist, or enter it at pleasure; consequently, he fell into it, as a matter of course, at the tree, which he thought, or believed to be magnetized.

The same was the case with the two women. But, if they had been acquainted with the true nature of the state, and their powers to resist etc., neither the tree, the operator, nor the deceptions practiced, would have had any effect upon them; and if the commissioners had known that it was in the power of these individuals to throw themselves into this state at will, independent of any power, or any foreign cause, their conclusions would have been very different.

With respect to whether Dr. Franklin was, or was not present at all the experiments, I cannot possibly say. I have given my authority for what I did say; but whether he was, or was not present, is so far as truth is concerned a matter of no moment—and as the ability of those who are said to have been connected with him cannot be questioned, it is a small matter to cavil about who was, or was not present—but, it is more than likely that Dr. Franklin was present, as the principal experiments were made in his garden at Passy, and as he is said to have submitted to a trial himself, while the experiments with the women were going on, the presumption is that he must have known something about it. A repetition of the experiments, however, will convince any one who will make them honestly, that what I have said is true.

Pendleton, S. C., Dec., 9th, 1868.

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For the Religio-Philosophical Journal.

Reply to Austin Kent.

BY DELOS DUNTON.

BRO. JONES:—Will you permit a few words of reply to Austin Kent's article in the JOURNAL of December 26, under the caption, "The Universe is Good and Evil, and not Progressive."

Bro. Kent does not confine himself to the material and spiritual universe, which is known, but goes off into infinity and eternity, which are not known. In his last clause, he says, "Show me something better than reason, and I will lay down my reason to test it as I have reason."

If brother Kent had fully tested his reason, I do not believe he would ever have written this article.

I affirm that human reason is finite, and cannot by any possibility comprehend or fathom anything that is infinite or eternal. Therefore, it is utter folly to attempt to argue upon these subjects.

Take a simple illustration: Suppose an infinite line extending in either direction, without end. Place the mind upon this line, and traverse it with the rapidity of thought for a million of years, and what have you comprehended, but a limited portion of the line. Thus it must ever be while the human mind is organized as at present. It can only comprehend limited things or limited portions of things. It becomes utterly confused,—lost in attempting to look at any thing unlimited, infinite.

Some of brother Kent's arguments seem unanswerable. They are so because they are beyond human comprehension. Arguments from the opposite side would be equally unanswerable. To illustrate: Bro. Kent's position is that progression and retrogression are eternally balancing each other; all change requires power to produce it. We can conceive of no power that does not become exhausted in using. Therefore, the power which produces progression, and retrogression cannot continue eternally to produce these changes without becoming exhausted. Thus it seems quite as difficult to comprehend an eternal oscillation between progression and retrogression, as to comprehend eternal progression, or matter being eternally organized into mind.

The fact is, we can comprehend none of these things, and it seems far better for us to use our powers about matters within our capacity. There are many, vast regions of knowledge yet unexplored, which are within the reach of human reason,—enough at least to occupy the attention of human beings for a few thousand years to come, and it seems to me, far more profitable to use our powers in working these mines that pay so richly, rather than in endeavoring to accomplish that which we clearly have not the capacity to do. If the human mind could solve one problem in infinity, it would soon, comparatively, solve every problem in infinity, and then there must certainly be an end to progression in human reason. Our essential condition in finite progress in reason, is our inability to comprehend all finite knowledge at once, and if reason is to progress eternally, our essential condition must be its incapacity to ever solve the infinite.

Carpentersville, Illinois, January 2d, 1869.

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For the Religio-Philosophical Journal.

The Dead.

BY FREDRIC R. MARVIN.

They are not dead. No, they live. Live not in our memory only; they come not to us in dreams only, nor are their bodies with us only, but *they* are with us. They linger around us, we feel their presence in the very air we breath, they sweep over our thoughts like a spell, we seem to hear them speak, and sometimes methinks the eyes grow brighter, the vision sharper and we see the dead, we know them, throw out our arms to them—and they are gone.

Yes, I believe beside the living, walk the dead; they crowd our thoroughfares. In the busy marts of life, they are there; alone, they are with us; in the sanctuary of God, there are they; and when we sleep, unseen hands smooth our pillows, spirit eyes, eyes of loved and departed ones, gaze upon us in our slumbers with love and anxiety; perhaps the form of a mother, now sainted and holy; perhaps a reverend father, whose counsels we have missed, but the sound of whose earthly voice seems scarcely yet to have departed from your ears; perhaps her whose mould crumbles beneath yonder mound, was more sacred still—one around whose soul our childlike affections have twined themselves, and whose name was that of wife.

Ah, they are with us still! Ye skeptics! go lay the crumbling vase, the urn that held the spirit which you loved in the arms of death; then say, if you can, they are dead to you; then tell me spirit cannot hold communion with spirit.

With some, the veil which hides the spirit world from their vision is thin; much washing in the waters of affliction, has weakened and worn its threads; some sorrow may have opened the way by which soul can commune with soul.

"The spirit world, around this world of sense,
Floats like an atmosphere,
Wafts through these earthly mists and vapors dense
A vital breath of more ethereal air."

I am reminded just now of those beautiful lines of Southey's, with which I close.

Not to the grave, my soul,
Follow thy friend beloved;
But in the lonely hour,
But in the evening walk
Think that he companies thy solitude;
Think that he holds with thee
Mysterious intercourse;
And though remembrance wakes a tear,
There will be joy in grief.

Voices From The People.

The Mission of the Mormons—Letter from Brigham Young.

EDITOR OF THE RELIGIO-PHILOSOPHICAL JOURNAL—DEAR SIR:—A few days ago, a stray number of your interesting JOURNAL chanced to fall in my way. In its editorial columns, I noticed an article headed, "*The true 'Latter-day Saint's Herald*," which closed with the enquiry, "What is the mission of the Mormons is the question. Who will answer?" I now desire with your permission, as a Mormon, and from a Mormon stand point, to state what we esteem to be our mission, and that of our holy religion.

The mission of Mormonism is distinctively one of peace and good will to the world. Its object is man's salvation; its basis is truth. All truth emanates from God, and is guaged by his word. The scripture says, "Thy word is truth." We not only regard all improvements marked in man's history as the result of inspiration, but also that all true religion is based upon continued divine direction. Those truths which more especially belong to man's religious nature, are generally termed the Gospel. The Gospel is God's plan for man's salvation. It teaches the perfect fatherhood of God, and the perfect brotherhood of man— that we all are the children of God, all the subjects of His care. It teaches us that as in Adam all die, so in Christ shall all be made alive, and that through the grace of God, all by obedience to His word, can become inheritors to His promises, and that all His laws are in perfect harmony with man's nature, as he was created in the beginning and pronounced by the Creator, "very good." Further, that these laws teach men to be truthful, honest, chaste, sober, industrious, frugal and to love and practice every good word and work, consequently they elevate and ennoble man. Not only is man's spiritual part regarded by the Gospel, but his temporal nature also. He who called into existence the spirit of man organized his body also, and the laws of the Gospel, if fully obeyed, bring health and strength to the body, clearness to the perceptions, power to the reasoning faculties as well as salvation to the soul.

This is the Mission of "Mormonism;" what have the Mormons done to fulfil it?

It is now not quite thirty-nine years since our Church was established by revelation from heaven to Joseph Smith. The church then numbered six members. Since that time it has continued to grow and spread, notwithstanding the floods of persecution that have time after time threatened to overwhelm it. At last, driven from Illinois amidst untold privations and sorrows, the "Mormons" journeyed to the Great Salt Lake Valley, then one of the most desolate and barren portions of the great American desert. By industry and frugality, they have caused this desert to blossom as the rose; have filled its valleys with thriving towns and villages for hundreds of miles, and brought into cultivation the most feasible portions of the land.

This, of itself, difficult as the task has been, is not by any means our greatest labor or our chief success. A people possessing great enterprise, industry and frugality, might have brought about these same results, the most conspicuous of our toil; but when we turn to other phases of our mission and prove that "Mormonism" has sent forth its teachers to the ends of the earth, has gathered people of almostt every tongue and creed under heaven, of the most varied educations and the most opposite traditions, and welded them into one harmonious whole, one in faith and in practice, with the same hopes, desires and aims, it is then we see the results that prove its divine inspiration, and its affinity to the Gospel taught by Jesus and his Apostles. A creed that can take the heterogeneous masses of mankind, and make of them a happy, contented and united people, has a power within it that the nations know little of. That power is the power of God.

This labor to unite the world in all that is good and praiseworthy is the mission of the Latter-day Saints, and with the help of the Lord they intend to continue their labors until the knowledge of God shall cover the earth as the waters now cover the mighty deep, and His name shall be one in all the earth.

Such is our mission, and God will give us strength to fulfil it.

Very respectfully yours.

BRIGHAM YOUNG.

Salt Lake City, Utah Ter. January 7th, 1869.

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Letter from Byron Reed.

DEAR JOURNAL:—Your "new proposition" is a good one, and if our folks, the friends of reform, do not avail themselves of its benefits, they will stand in their own light. Brother Warren Smith and I just returned from Beuna Vista and Tipton. We gave seven lectures at the former, and two at the latter place. We had good audiences and an intense interest was manifested throughout. We received assurance from many that the blessed light of the Harmonial Philosophy was beginning to dawn upon them.

Br. Smith strikes sledge-hammer blows at old theology, and stands ready and willing at all times to measure swords with the few pugnacious ones who have not yet had their eye-teeth cut by the keen edge of spiritualistic weapons.

We were kindly entertained by our good Br. Adam Butler and Dr. Freeman, at Beuna Vista and Br. Turpin, of the *Tipton Times*, at Tipton.

Dr. Keith, the great healer, is here in Kokomo, raising the dead, as it were. He is doing an excellent work; has made, during the two days he has been here, several excellent and astonishing cures. Persons that have been carried to his rooms in omnibuses have walked joyfully away, thanking God instead of Dr. Keith and the good angels. He is not only a healer, but a spiritual philosopher, and destined soon to take the stand as a lecturer. He has come to the West to make it his home. May his success be commensurate with his merit is my hope, and I can heartily recommend him to the afflicted in soul and body.

Sincerely yours,

BYRON REED.

Kokomo, Ind., Dec. 29th, 1868.

SPEAKERS' REGISTER.

PUBLISHED GRATUITOUSLY EVERY WEEK.

[To be useful, this list should be reliable. It therefore behooves Lecturers to promptly notify us of changes whenever they occur. This column is intended for *Lecturers only*, and it is so rapidly increasing in numbers that we are compelled to restrict it to the simple address, leaving particulars to be learned by special correspondence with the individuals.]

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S. S. JONES...EDITOR

☞ All letters and communications intended for the editorial Department of this paper, should be addressed to S. S. Jones. All business letters to John C. Bundy,
84, Dearborn Street, Chicago, Ill.

"The Pen is mightier than the Sword."

A LITTLE MORE LIGHT.---MAN, THE PULSATION OF GOD IN MATTER.

The world needs it. From every glen and hamlet in the land, comes in tremulous tones a demand for more light. From our hills and valleys, from the quiet farm cottage, from every nook and corner of the earth, the human heart has commenced vibrating to the touch of angelic fingers, and the response is, "a little more light."

A little more light is needed in the chambers of yon darkened mind, where no truth exists radiant from the touch of divine impulses; a little more light on the pulsating waves of truth, as it comes from the higher sphere, should be diffused in the minds of earth's aspiring children. The old, within whose bosom the fires of life are nearly extinguished; the gaudy butterfly, woman, whose granite nature yields to nothing but pomp and show; the young whose soul-chords are just commencing to vibrate with the experience of life, all need a little more light.

So long as imperfection exists, cramping the energies, darkening the inner chambers of the mind, and throwing "doubts" on all the operations of life, the cry will go forth for more light.

More especially among the various orthodox churches, a little more light is needed—not a little, coming like the gentle dew drop to impart its heaven-extracted sweetness to some flower or tender plant—but a great deal, coming with terrific force, is needed, in order to enter the temples of error and burst them asunder, scattering the fragments thereof to the four winds of the earth.

When the "raps." first commenced, the first dawn of Spiritualism, there was some consistency in ascribing the cause thereof to electricity, magnetism, or od-force, but now, after the lapse of twenty years, he who is so ignorant as to ascribe the cause to their action alone, is certainly in want of a little more light.

Since the first advent of Spiritualism, however, great progress has been made, notwithstanding the fact that it has not "carried all before it." Its progress has been rapid enough to array against it Catholics and Protestants, who, arm in arm, have tried to stem its mighty waves, and cramp the heaven born energies that it has imparted to many of earth's children. Their efforts have been unavailing, for the cry comes forth from their ranks for more light in regard to the true nature of God's laws and dealings with mankind.

When Samuel communicated to Saul through the mediumship of the Witch of Endor, revealing in emphatic language his destiny; when Moses and Elias, residents of the Summer Land, returned and visited Jesus; when the angels appeared to the shepherds and in joyful, thrilling tones, announced the birth of Jesus; when a voice in tones sweeter than the chimes of the morning bell, said, "This is my beloved Son, in whom I am well pleased;" when the angels dined with Abraham; when Hagar in her distress, was advised and directed by one of God's spiritual messengers—in all of these cases, a little more light was needed.

To-day, the different manifestations give utterance to that which will illuminate the mind, and prepare it for future usefulness. The world needs more light. The sciences, art, literature will ever need the illuminating presence of "a little more light," for much that was useful in the past, has long since ceased to be a necessity with the present; and thus it will ever be. The present will fade away, vanish like some pleasant dream, and be recorded in the past. The future comes, bringing new truths, new gems in literature and philosophy, better adapted to the wants of man. Thus it will ever be; so long as man can progress and unfold his innate nature, he will constantly need a little more light.

Deity is reflected in man—in some more than others. His existence is a mirror, in many respects, from which the grand and ennobling attributes of Deity are reflected or foreshadowed. Carried along on the throbbing heart of time, the pulsations of which disclose to him from day to day his destiny—sometimes grand and beautiful, at other times, like a barren coast destitute of flowers and shrubs, nothing but gloom and terror surround him, while there wells up within an earnest cry for "a little more light" in regard to these alternations of shades and sunshines, joys and sorrows, vice and virtue.

Deity in man! How grand the thought! How magnificent the conception!

A snow flake from the surging cloud is emblematical of the beautiful off-shoots of the great "I am." Man is simply the pulsation of God in matter.

Detach man from God, and that moment he is no longer immortal, the beauty of the future fades away like a pleasant dream, the mind shrinks within itself, all is dark, oblivion only greets him, and sad at the thought of the future, he gazes around him in all directions, seeking for more light.

We turn from the thought with sadness, for in panoramic style, a world without an object floats before us. But knowing that man is simply the pulsation of God in matter, and that a beautiful immortality awaits him, we feel like a new being; for beyond, we catch a glimpse of a future home, where joy, not sorrow; virtue, not vice; harmony, not discord, prevail, exerting their benign influences over the life of all, and where the cry is constantly going forth for "a little more light."

THE LIFE TO BE.

How seldom we pause amid the ever varying scenes that surround us, to contemplate the sublimer realities that are soon to be in our possession. Immersed in the cares and perplexities of the life that *is*, we almost forget the divine beatitudes of *the life to come.*

We heat our blood, strain our muscles and tax our brains in the most inglorious pursuits. We eagerly grasp the most trivial news and gossip connected with this money-grabbing and impetuous life. In our eagerness to catch the "golden balls," the busy millions are pursuing with such avidity, we stumble over many a priceless jewel that lies unnoticed in our path. How few have any definite object in life. Like the leaf that waves to the passing breeze, they are swayed to and fro by the ever shifting winds that sweep over the Saharah's of society.

Life to some consists in a knowledge of the proceedings of "the board of trade," the last petition in bankruptcy, and commercial achievements and disasters of society. To another class, in scattering social leprosy, and disquietude in their immediate vicinity. Such prowl like hyenas on the paths of others, eager to find some folly or indiscretion in them, that they may enjoy the unholy pleasure of magnifying them into the most fabulous dimensions. These are social vampires who furnish us with the lowest, imaginable standard from which to note the social progress of mankind. Another class, forgetting that "time makes all things even," fret and fritter their lives away in vain endeavors "to fly without wings" to some altitude on the heights of fame, where, could they light, their own vanity would soon resist the laws of gravitation.

Of all the busy millions that enjoy the boon of conscious existence, how few are to be found whose vision stretches out far enough to grasp the significance of this two-fold nature of ours, that connects us with the visible and invisible worlds.

How large the porportion that chase the shadow, forgetting the substance. Could we awake to a realization of the pleasurable existence that is soon to be ours, see how the activities and enjoyments of that life are enhanced by the culture and growth we attain in *this*, how changed would be our employments, manners and acts towards each other. Many a Magdalene, who now walks the valley of humility, would be an acceptable acquisition to the society that has expelled her. Beggars would find welcome homes, where now the crust is denied them, and many a "weeping Rachel" feel the encircling arms of the "loved and lost." Hearts, whose gardens have long been "brown and sere," would feel again the baptismal showers and life giving sunlight of love, transforming their barren solitudes into an oasis of beauty that should call forth again music from the Lyre that has long been broken.

What so well calculated to aid in the attainment of this ideal existence, as the benign light of Spiritualism, that now beams in upon us.

The fellowship and communion of the departed can but impress mankind with the significance of this life as a link in the endless chain of being, and who can doubt that when the energies, now wasted, shall be turned into philanthropic efforts and fraternal labors, we shall see the glory dawn of the world's long looked for millennium.

MARKED SIGNS OF PROGRESS.

That progress is to ultimately teach men and women that they are as free as the air they breath, can scarcely be doubted by any progressive minded person. And that America is to take the lead in the grand march of progress as was predicted in the incantations of the poet in the lines:

> "Columbia, Columbia, to glory arise,
> The queen of the world and the child of the skies,"

is now more than apparent.

This refuge of freedom for all tongues and kindreds has most surely "come up, (figuratively) out of the sea" on which God "will gather together his peculiar people;" and that peculiarity will consist in their knowing the truth, "from the least to the greatest;" and putting into practical operation the great, grand and divine precepts of the Declaration of Independence, which asserted the divine, sacred and immaculate truth, in declaring that, "all men, (and we will add women), are born alike free and equal; and are by their Creator endowed with certain *inalienable* rights; that amongst these are *life, liberty* and *pursuit* of happiness."

We confess to be one whose enthusiasm prompts them to believe that ere long America in her march of freedom will reach that grand, spiritual oasis. Who now regrets the liberation of the African race? Scarce a handful of honest thinking people in the whole country would again vote to reinstate that barbarous and unchristian custom on the rising generation of this land. Nay, that is a point which is forever past, in our onward march towards perfect freedom.

And we very naturally ask, what next? But do we not already know? It is not yet the question of *equal rights*? He or she who answers nay, cannot be cognizant of the indications of the course of the march of freedom. *Equality* without regard to sex, before the laws of men, as we naturally are before God, is the great principle at issue. And can we doubt the ultimatum of the issue? Surely not. Truth and freedom must win in the end, though it cost more than it did to liberate four millions of slaves.

One glorious condition of this result will be the destruction of the bondage of marriage. Then they will be in freedom, as they are said to be in heaven; by which man will lose no more than the Southern Slaveholder by the abolition of slavery, and our mothers, sisters, companions and daughters will become greater gainers than the slave did by his freedom.

As an indication of the tendency of the grand march of freedom to unfold itself in America, as well as to indicate the inadequateness of the present system of marriage, we find in a contemporary, the following marked evidence:

> It is stated that in a single year, there were sixteen hundred cases of divorce in the state of Massachusetts alone, a state which is perhaps farther advanced in general intelligence than any other in the Union. How many there are in Connecticut, the "Cutest State," where divorce is made easy, has not been made public; but, it is not denied that divorce is becoming more common in every Northern state than it was formerly, and very much more frequent than in the South. With these facts staring us in the face, a wail comes from every civilized land that marriages are becoming alarmingly infrequent, so much so in Massachusetts, that a society has been proposed for the purpose of encouraging marriage by endowing every marriage with a certain sum of money.

This very confused state of affairs shows conclusively that we are approaching a crisis which we must pass; and the orthodox society alluded to cannot prevent it.

THIS NUMBER OF THE JOURNAL.

Our readers will find this number of the JOURNAL, as usual, replete with intensely interesting matter. Two of the most distinguished theologians of the age have a hearing. A sermon from the one, Henry Ward Beecher, and a letter from the other, Gov. Brigham Young, explaining the respective views upon theological subjects. Both, gentlemen as Bible christians, have a world-wide reputation, and in our opinion, are inspired men.

The whole tenor of Mr. Beecher's sermon teaches the doctrine of inspiration—inspiration of to-day as well as in the past. With Mr. Beecher, the inspiration is from the Divine Spirit, God. With Spiritualists, God is in all things and all things are in, and a part of God: consequently it is God that inspires Br. Beecher and Gov. Young, though it be through the agency of the gentle Nazarene and Joseph, the prophet and martyr.

Our "Inner Life" department will also be found to abound with matter of great interest. The tests at our Public Seances are convincing beyond controversy, of the power of spirits to hold communion with loved ones in earth life, and their power of identification.

The wonderful presentation of the spirit of George Fox, the founder of the Quakers, to his medium, J. B. Conkling, is truly wonderful. We have known Bro. Conklin for the last fourteen years. He is a medium for many phases of manifestations. We have repeatedly received at his rooms in New York, evidence which was proof positive of the immortality of the soul and its power to control mortals.

That his narrative is true to the letter, we have not a doubt.

The interpretation of the vision to our mind is clear, and especially applicable to conditions then existing, and which prompted the spirit to make the presentation.

Bro. Fox in his earth life, encountered privations, trials and hardships, not very dissimilar to those through which modern mediums pass. A glorious future awaited him in spirit-life, however painful the ordeal he was required to pass, to attain it.

THE PREVALENCE OF SPIRIT MANIFESTATIONS.

That Spiritualism, or more properly speaking, the manifestations of spirits, is to go on increasing in an accelerating and progressive ratio, is, in our humble opinion, a fixed fact; of which daily evidences are accumulating. Already a paper or periodical is accounted dull if it does not contain some sensational ghost story once a fortnight or oftener. The Chicago Court House has had its ghost, and there is scarcely a city or neighborhood in America but that can lay claim to these disturbing visitants in some manner, shape or form.

The latest one which has come under our notice appeared in a late number of the Cincinnati *Times*, which is as follows:

> As the Memphis and Cincinnati packet company's steamer Minnesota was coming up the Ohio, last night, at 8½ o'clock, when within a short distance of the spot where the recent collision occurred between the line steamers United States and America, the watchman, Mr. Joseph Thorp, and the bar-keeper, Mr. John McHuron, who were on the guards, together with Mr. Murphy, the steward of the boat, looking out for the wreck, desiring to see how the place looked, were startled by a singular pale blue light, which rose slowly from out of the water to the height of several feet, and lasted about 50 seconds, when it disappeared. The light itself was not very bright, yet they could distinctly see the outlines of the wreck and on the land for some distance. They were at first puzzled, but before a minute elapsed, another light was seen to rise the same as the first.
>
> The pilot who saw the first one was now also puzzled, and was ready to believe it a "hail," and about to answer it, when a third column of light blue light rose nearly alongside, as several of the officers saw them, and consulted as they gazed in wonderment at the spectacles, at the same time watching closely for any signs of men about the wreck, and failed to discover any cause for these singular phenomena; some became somewhat excited, and one or two rather terrified, as they were not much unlike the ghosts of the departed. The officers who saw them affirm positively, and we cannot doubt their assertions, asserted earnestly as they are, these lights, so singular, wonderful and unaccountable, exploded, or expanded, after rising, and assumed human forms. Every one on the boat was aroused, and great excitement prevailed. All went out to watch, but after passing the wreck no more was seen.

UNITARIANS—KENOSHA, WISCONSIN.

We have just learned that not many months since, application was made by some of the Spiritualists at Kenosha, to the Unitarians of that place, for the use of their church for Mrs. Colby, an able trance speaker, to give a lecture in. The request was denied. The Unitarian church there was built by the joint effort of Unitarians and Spiritualists, and preaching is maintained at their joint expense, and yet, as soon as the Spiritualists desire to use the house for one of their trance speakers, they are denied. Why is this? Are these people so holy that they fear contamination by the introduction into their house of one whom the angels love to control, and through whose organism they speak to these brothers and sisters yet in the form? If so, it is in keeping with the conduct of the old Jews towards the gentle Nazarene. He was, said they, the associate of Publicans and sinners. Mary Magdalene and fishermen were his followers!

If that is not the cause of the course persued by the Unitarians, perhaps, they were afraid that their Doctors of Divinity would be confounded by the utterances through the organism of the unpretending medium, as were the Doctors of Divinity by the utterances of the boy of twelve years of age, from Nazareth.

However that may be, the spirit of intolerance is manifest, and Spiritualists should arise in their full strength—stop all contributions towards the support of old theology in all its phases,—and organize local societies, or not, as deemed expedient. But in every town, see to it, that meetings are held. Mediums will increase in numbers as the demand increases for lecturers. Young women and young men will be developed in the *modern* "Nazareths," as of old, who will confound the wise of to-day, as of yore. Our advice to our friends everywhere is, to break the yoke of intolerance, be it among Unitarians, Universalists, or the *purely evangelical* churches. On the contrary, where the spirit of toleration is manifested, let us work in harmony, as equals, but never as inferiors.

"IN WHAT SENSE, WHATEVER IS, IS RIGHT."

We would call the attention of our readers to the article entitled, "In what sense, whatever is, is right," through the mediumship of Mrs. Maria M. King. The controlling spirit ably discusses an important question and evinces a desire to awaken thought on a subject that deeply interests society. It will well repay our readers to carefully read this article. Mrs. King is an inspirational writer, just coming upon the stage, and we think her writings are of a character to instruct whoever candidly studies them. We think our readers will be gratified to know that we expect to present them, from time to time, with articles from her pen.

The first volume of "Principles of Nature," dictated through her and published about two years ago, is replete with important truths that the world must understand before it can progress to the high plane where the science of nature is so well understood that mankind can *live by it*. We are informed that the two remaining volumes of this series are about to be given to the public; and we are assured by those who have examined the manuscript of these, that they can not fail to be a most valuable addition to our spiritual literature. The author takes a wide range through nature in quest of principles, and presents the world with most important truths, which glitter like diamonds through the whole work. Mrs. King's style improves by practice; and we predict for her, deserved success as an inspirational writer.

We shall furnish our readers with a more extended notice of the forthcoming volumes in proper time. We simply wish to say to the spiritualistic public, that whatever is given us from the spirit world that is worthy, should be studied and the works of different writers compared, that we may appropriate what truth they all contain to our advantage.

CAPITAL PUNISHMENT IN ILLINOIS.

Two years ago, capital punishment was virtually abolished in Illinois.

The law requires that the jury trying and convicting the criminal, should specially find for capital punishment, otherwise he should be sentence to imprisonment for life, instead of the gallows, as formerly. Public sentiment almost unaminously acquiesced in the legislation. But a few, as was to be expected, seriously contended for the justice of the old Mosaic law, "life for life, eye for eye, tooth for tooth;" and chief among that class, was the *Chicago Tribune*. That worthy Journal is a caterer for public opinion, but not unfrequently makes gross blunders. It generally over-estimates the power of old theology. It looks to what has been done in the past rather than what is being done in the present. It vastly under-estimates the power of the liberal sentiment of to-day.

The subject of capital punishment has been under consideration before the Judiciary committee in our State Legislature. They stand by the law passed at the last session of the Legislature, with simply an amendment, to the effect that if the accused pleads guilty, the Judge may order the death penalty.

We hope our neighbor of the *Tribune*, will be contented with the law, and keep an accurate record of the number of cases whenever the accused shall *plead guilty*, thereby subjecting himself to the death penalty, if perchance, his Judge should happen, as sometimes is the case, to be a follower of Moses, rather than the Nazarene, to say nothing of common sense.

A NEW PROPOSITION.

Feeling the necessity of giving our JOURNAL a wider circulation among Spiritualists and all other classes of readers, who are willing to know the truth, we propose to send the RELIGIO-PHILOSOPHICAL JOURNAL, for *three months* to any *new subscribers* on receipt of *twenty-five cents.*

We make this proposition for the express purpose of giving our present subscribers an opportunity to *contribute twenty-five cents*, to put the JOURNAL into the hands of some acquaintance, for three months, that such persons may be the better enabled to judge of Spiritualism and this paper, devoted to its promulgation. Now, friends, a few dollars from each of you who are able to do so, will send the JOURNAL to many of your friends, who through your means, may become not only permanent subscribers to our paper, but fully converted to the truth of our philosophy. No one is too poor to send us at least *one quarter of a dollar*, for that purpose. It will only pay us for the bare cost of paper at wholesale prices, before it is printed,—come, friends, let us try the experiment. We want to begin at once.

THREE MONTHS FOR TWENTY-FIVE CENTS.

If each one of our friends would set themselves at work for one day, they could induce from twenty to one hundred in every town, to try the JOURNAL for three months, at TWENTY-FIVE CENTS EACH; a large percent of whom would become permanent subscribers. Think of it, friends. How easy it would be to fill up your ranks and become strong, if the RELIGIO-PHILOSOPHICAL JOURNAL was, weekly placed in the hands of fifty or a hundred of your best thinkers.

If you wish to become strong, bend your energies to the promulgation of the truths of our philosophy in all its branches among the masses. A good weekly newspaper, devoted to that subject, widely circulated among the people, will make it an easy matter to support lectures and lyceums. We ask our friends everywhere, new and old subscribers, to give us a few hours each, of their time, in presenting our proposition to their neighbors. On our part, we will guarantee to give you a weekly visitor, that all who receive will be proud to exhibit it.

OUR ENTERPRISE.

We clip the following from our worthy cotemporary, the BANNER OF LIGHT, of January 16th. All that is said is true, and we thank Bro. Colby for his generous words.

None but those who have passed through the trying ordeal of publishing a first-class newspaper, can appreciate the labor and sacrifice required.

> It always gives us pleasure to record the evidences of enterprise manifested by the several spiritualistic journals in our land. If subscribers do not come in as rapidly as they should, we have only to resort to redoubled energy to make our respective sheets worthy the patronage of the public. Thus we see that Bro. Jones, of the JOURNAL, has added a new feature to his already interesting paper, namely, the publication of Henry Ward Beecher's sermons. For full particulars, see his notice in another column. Then, again, Bro. Jones is to send out the JOURNAL for the next three months, as a specimen sheet, at the cost only of the paper it is printed on, 25 cts.

OUR MAKE UP.

We frequently receive the most flattering encomiums upon the beautiful, mechanical appearance of the JOURNAL. And while we would not have our vanity flattered, we feel a renewed desire to please our numerous readers, no less in the mechanical arrangement of the matter, than in the value and utility of the matter itself.

In the present issue, we find much to gratify our taste in the diversified arrangement of the valuable and interesting matter presented; feeling that the JOURNAL will compare favorably with any paper in America. We do not speak of this with any feelings of vanity, but simply to express our desire to please our readers.

DR. BLAIN AT SPRINGFIELD, ILL.

We learn that Dr. W. D. Blain is lecturing at Springfeld, with good success. His description of spirit friends in the audience, describing from thirteen to twenty after each lecture, is a power which but few of our speakers possess. He remains at Springfield during January, and is in the field for calls from those who desire his services. We are glad to hear that harmony and prosperity attend our Springfield co-labors, both in the Society and Lyceum.

TWO COPIES.

If any one receive two of the same number of the JOURNAL when but one is paid for, it is a mistake on the part of the mailing clerk, in entering a renewal, as an original subscription. We shall be pleased to receive notice in all such cases.

In remitting money for a renewal, be careful and state the fact that it is for such purpose.

TESTS AT MUSIC HALL.

Miss De Evere has delighted and astonished her auditors at each successive Sunday gathering at this Hall. Mr. Spettigue informs us that Dr. Dunne, formerly a Roman Catholic Priest of this city, reported himself at the public seance, on Sunday morning, the 11th inst., and expressed a wish to communicate with an old schoolmate of his called Gallaghan.

DR. NEWTON.

Don't fail to read the report of a wonderful cure instantaneously performed by Dr. J. R. Newton.

We have seen the photograph of the patient before and after the cure; the change is wonderful.

J. S. Neenah writes:

I herewith inclose three dollars for the continuation of the JOURNAL. I have lost all track of its financial arrangements, but probably I will, by and by, understand it again. It is a welcome visitor to our fire-side; and I am glad to see the bold, radical face it shows to the world. We have no cause to be discouraged. The Spiritual Star is in the ascendant and the truth "goes marching on."

Literary Notices.

The Atlantic Monthly for February, is before us, replete with rare gems of thought.

It is devoted to Literature, Science, Art and Politics, and it would be strange indeed, if any person could not find in a single number, something that he would deem well worth a year's subscription.

Terms: Single number 35 cents; per annum $4. Address Fields & Co, Boston.

"Our Young Folks," for February, just arrived. It is a neat publication, and as its title, indicates, it is for "boys and girls."

Its illustrations, "Lost Willie," and "Red Riding Hood," are well worth the price of subscription.

Terms: Single numbers, 20 cents; per annum $2. Address Fields & Co, 124 Tremont Street Boston.

Personal and Local.

Elijah Woodworth will lecture at Leona, on Sunday the 24th of January; at Hanover Mills, on Sunday, January 31st; at the School House, near George Bansel's, Hillsdale Co., Michigan. Lectures to commence at 11 o'clock, A. M.

Dr. McFarland has resigned the superintendency of the Jacksonville Insane Hospital.

Louis Napoleon has a sister in New York, that is, two half sisters, which is the same thing.

Prof. Morse is now seventy-seven, hale and hearty.

Nasby's lecture season will yield him $4,000 nett profits.

Train claims that in the way of international damages and Omaha lots, he is worth $6,000,000.

The Empress Eugenie has paid one of her dressmakers 100,000 francs for a single year's services.

Henry Ward Beecher's new lecture is entitled "Amusements and Recreations."

William B. Astor is erecting on Seventh avenue, New York, sixteen $25,000 houses.

Madam Parepa Rosa did a neat thing in going to California—realized $78,000 from forty-nine performances.

The new theatre on Dearborn Street is now fully completed, and is truly an ornament and a credit to our city. It takes the name of "Aiken's Dearborn Theatre."

Peter West, the new medium, may be found every day except Sundays at his rooms, 19 and 20, No. 129, South Clark Street.

The new Farwell Hall, which was destroyed by fire about a year ago, and has since been rebuilt, was opened on Tuesday evening, the 19th inst; on which occasion the Rev. Mr. Punshon delivered a discourse on "Science, Literature and the Bible."

The Sturgis, Michigan *Journal*, speaks commendably of the exhibition of the Children's Lyceum, at that place on New Year's Eve.

Cephas B. Lynn is lecturing in Sturgis, Michigan, during this month, so says the BANNER OF LIGHT.

Amusements.

Edwin Booth has re-written Shakespeare's Richard III, and is to bring it out at his new Theatre after his own revision.

Alfred Burnnett, America's Representative Humorist, and James Taylor, the greatest of English Comiques, assisted by a number of talented and original artistes, commenced a series of entertainments at Sharpley and Cotton's Hall, corner of Clark and Monroe streets, on the 18th inst., which they are continuing with good success. Go and see them if you would enjoy a good laugh.

Blind Tom, at Library Hall, has attracted the connoisseurs in music and many others who wished to see this wonderful musical prodigy and hear his inimitable performances on the piano. He will probably remain another week, which will give those a chance to hear him, who did not have the opportunity the first week.

Mr. Adams completed his second week at Mc Vicker's Theatr on Saturday the 23rd inst. The Sunday *Times*, in alluding to his performances for the first week, says:

One of the pleasantest theatrical events of the season has been in the engagement of Mr. Edwin Adams, at Mc Vicker's theatre, the first week of which closed on last evening with Schiller's play of "The Robbers." With every succeeding engagement that Mr. Adams has played in this city, his accomplishments have made for him many additional friends among a class which, though not so numerous, perhaps, as that giving support to the sensational, and burlesque, and scenic pieces of the day, confess an appreciation which is more gratifying to an actor of sterling merit and proper ambition. Mr. Adams, during the past week, has appeared in "Narcisse," "The Marble Heart," Dreams of Delusion," "Wild Oats," and "The Robbers," in all of which he has fully sustained his deserved reputation for careful acting, finished elocution, and pleasant, natural manner.

Immediately after the close of Mr. Adam's engagement, the management intend introducing Mrs. Scott Siddons, who is already in the city; and who has just closed a highly successful engagement at Cincinnatti; and who will appear in a series of standard plays during a two-weeks' engagement.

The two nights of English Opera at Crosby's Opera House, on Friday and Saturday evenings were quite a success, both as regards performance and attendence; which must have been gratifying to Messrs. Hess & Co., the gentlemanly and urbane Managers, as it is another evidence of their tact and ability in theatre management, which is becoming a well known fact in Chicago and the North West.

This week was presented on Monday evening, Mr. Edward Yate's latest comedy, "Tame Cats:" which was followed by the beautiful play of "Rosedale:" which is yet on the boards. And on Monday evening, January 25th, will commence a brief season of Opera Bouffe, in English, opening with "The Grand Duchess," with the youthful, beautiful Miss Sallie Holman, as the "Grand Duchess," supported by a corps of artistes, especially engaged. Seats secured now.

Wood's Museum, saw the last of the old company under Mr. Alken's management, on Saturday, the 16th inst. And it is now occupied by the popular troupe of Minstrels, under the management of Sharpley and Cotton, who are doing a rushing business and winning laurels, now that they have room and facilities according to their artistic talent and ability. Go and see them.

That Sweet Singer, Parepa Rosa, is announced to give two Grand, Inaugural Concerts at Farwell Hall, on Tuesday and Wednesday evenings, January 26th and 27th.

Admission, $1; Reserved Seats, $1.50.

The sale of seats for either of the concerts will commence on Friday at 9 a. m., at Smith & Nixon's Music Store, on Washington and Clark streets.

Aiken's Dearborn Theatre was formally opened on Monday, the 18th inst., with an inaugural address, by the Hon. Geo. C. Bates, one of Chicago's most talented and gifted Lawyers. Mr. Aiken, previous to leaving the Museum, received a marked favor, in the way of a most substantial benefit: both performances being crowded with people, testifying with their usual enthusiasm, to the popularity of the beneficiary. He opened the theatre with the latest London success,—"Cyril's Success,"—said to be the best play that Mr. Byron has yet written, an assertion that is warranted by his constant improvement.

As Mr. Aiken assures us, it is not a mere sensational play. In the matter of scenery and properties, no play has ever been more superbly appointed in this city.

The cast includes Mr. Aiken as Cyril Cuthbert, Mr. Blaisdell as Maj. Treherne, Mrs. Allen as Mrs. Cuthbert, Miss Cluer as Mrs. Bliss, and Messrs. Dillon, Keller, Padgett, Wilson, Marble, Otis, Crisp, Mrs. Stoneall, and Miss Marble in the other characters. It will be kept upon the boards until Saturday, the 30th inst.

LIFE'S UNFOLDINGS.

OR THE

WONDERS OF THE UNIVERSE

REVEALED TO MAN.

Is the title of a new work fresh from press. By the Guardian Spirit of David Corless.

S. S. JONES,
Publisher.
RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION PRINTERS.

The Medium, in his address to the public says:

The Medium (David Coriess, of Huntley's Grove McHenry Co., Ill.,) through whom this work was given, has been a careful observer of the phenomena of "Modern Spiritualism" for over twenty years and during that time he has been the humble Medium through which hundreds of philosophical and scientific lectures have been given to attentive listeners. Of himself, he can only say he is an uneducated farmer, far advanced in years. He asks for this pamphlet a careful and attentive perusal.

The Introduction entitled "The Unvailing" treats of man as the grand objective ultimate of Life's Unfoldings:

In all the conditions of Life's unfoldings there is is a principle which rules all things for one eternal ultimate good. All orders are in the unfoldidg of elements of mind. All mind is the element of Life to such an extent as that it can comprehend the life of all things. It will be perceived that Man is a mystery in all his organism. He is organized from the refined elements of all Life; and the laws of his being to such an extent that he is the grand ultimate of all Life's unfoldings.

He also stands at the pinnacle of all organized Life in the native purity of all things.

The next sub-head treats of "gravitation, organization &c., the author says:

We now come to the unfolding of Life: and would have it understood that Man is the greatest manifestation of all Life's unfoldings. All the rest are of minor importance when taken in comparison with the unfoldment of Man's organization, and all things pertaining thereto.

On page twenty-four the author treats of "the way mediums paint likenesses, in the true order of the development of the arts and sciences.

In part second, under the general head of mysteries Revealed, the author treats of "How Mankind Manifest their presence through Physical Bodies of Mediums. How the writing is done. How we influence a Mediums to speak. The fullness of all kinds of language investigated. The ring feat and the carrying of Musical Intstruments around the room explained."

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This work is neatly got up and consists of seventy-three closely printed pages and we hesitate not to say that it contains more original thought upon important subjects, a few only of which we have enumerated, than any other work of equal size we have seen.

Mr. Corless is just what he says he is upon the title page of his book. We have known him for nearly twenty years; and he is the last man that we should have believed could indite a book teeming with such sound philosophy and upon ~~such~~ obtruse subjects. Of himself he could not do it. When inspired by the angels he is to all appearances another man.

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Arrangements have been made with Dr. Wisley of the Avon Water Cure, to board at one dollar per day those in attendance, who cannot be entertained by friends.

Brothers and sisters, we extend to you all a cordial invitation. Let us assemble on this occasion and participate in the benefits, joys and glories derivable from anticipated free and harmonious communings with our angel guardians and guides and thus help to roll on the [illegible] of the new spiritual dispensation.

[illegible]
[illegible] Committee.
Frances King.

SPECIAL NOTICES.

Panorama of Wonders.

Read in another column, "A Panorama of Wonders by the great Spiritual Remedy, Mrs. Spence's Positive and Negative Powders."

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Most truly thine,
M. [illegible]

St. Louis, Mo., Nov., 1868.

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No 9 vol. 5 tf

A Panorama

OF

WONDERS

BY THE

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MRS. SPENCE'S

POSITIVE

AND

NEGATIVE POWDERS

I AM overwhelmed! There is nothing, ancient or modern, to compare with it—nothing. I am overwhelmed with its vast power, its extensive range, and the countless wonders which it panoramas before me. For four years the unintermitted stream has continued to pour in upon me, daily increasing in volume and power.

Here comes a letter from H. A. Tatum, of Aberdeen, Miss., telling me of the cure of **Consumption, Chills and Fever, Billious Fever** and other diseases, by the **POSITIVE AND NEGATIVE POWDERS;** and here comes one from N. Church of Oskaloosa, Iowa, saying that the **NEGATIVE POWDERS** have cured a child of **Deafness** of six years duration.

There is a letter from A. Idlebrook, of Matagorda, Texas, who rejoices that the **POSITIVE AND NEGATIVE POWDERS** have cured his child of **Cholera Morbus,** his wife of **Chills and Fever** and **Enlarged Spleen,** and his neighbor of **Neuralgia;** and there is one from Mrs. McCalvin, of Danby Four Corners, Vt., informing me that the **GREAT SPIRITUAL REMEDY,** the **POSITIVE AND NEGATIVE POWDERS,** have cured her husband of **Jaundice,** and of that unmanageable disease **Diabetes;** her daughter of **Erysipelas,** and herself of **Neuralgia.**

In one case, it is a lady in Sacramento Cal., who is cured of **Catarrh** by the **POWDERS,** and who straightway administers them to others, and "cures up **Spasms, Fevers, Measles,** and fairly routes everything;" in another case, as reported by Mrs. P. W. Williams, of Waterville, Me., it is a lady whose eyesight is restored from a state of **Blindness** caused by a shock of **Palsy** two years before.

Away off in Marysville, Cal., Thomas E. Atkinson, who has the **Chills,** buys a box of **MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS** of a passing tin peddler, and though having "no more confidence in them than so much dust," yet they "cure his chills like a charm;" and John Wright nearer by, at East Walnut Hills, Ohio, has a great and unexpected **wonder** worked on him by the **POWDERS,"** they cure him of a **Rupture** of twenty-five years duration, to say nothing of his cured **Rheumatism.**

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INVOCATION.

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QUESTIONS AND ANSWERS.

Q. Please tell how you first approach the medium to entrance her?

A. We did, in answer to a former question say when we appeared, but we might have stated when we manifest ourselves through and by the external organism of another; and if it is possible for you to see and understand how and why it is that the psychologist obtains control over his subject, then you can understand how and by what means, we manifest ourselves to you.

Everything in nature contains within itself positive and negative force or forces. Thus, when you find that which is sufficiently positive to overcome both the positive and negative that is within such bodies or individuals, then it is that that which we call control, has the ascendancy and manifests itself to you.

If you would know how, and by what means we first accomplish this, we will say that it is the same spirit within your individual organism, that would enable you to obtain the desired object. With us, when we desire to take possession of the physical organism, that which is physical to you being no obstacle to our spiritual bodies—we are thereby enabled to experience the same individualized entity on the material plane for the time being, that we would, if, indeed, it were our own physical body. It is impossible for us to convey to your senses our exact idea by which this is done. Yet experience which is the grand lesson, will explain all in due time.

Q. I perceive that when the medium sits for you to influence or entrance her, the first indication of your control is a remarkable change of her countenance, and more especially of her eyes. Will you be so kind as to explain the cause of that change?

A. Change is common to all things, as we experience it in every-day life.

And how thoughtless we are of its wondrous works. Upon the face of everything in nature we can see its effect, but to our own individual selves, how little we think of it, and it is well, for did we realize the change in the physical, without the comprehension of the unfoldment of our interior, or of that which is immortal to our senses, we should be led to sorrow and mourn for the reorganizing of the beautiful, of the external form.

The fact of change, externally, enables us more fully to comprehend the power of sight. We see friends depart from us at morn, to return at noon, at night, or in a week, month or perhaps in years, yet the thought that we shall see them again and enjoy the pleasure of their society while here upon earth, is our comfort and consolation.

Change in the external expression of our medium as well as in many others, causes no unpleasant sensation to the beholder, from the fact that they feel sure that she, or they will return to consciousnes in the same organism. That change is produced by simply withdrawing the senses from the external to the interior, and I or some other spirit, take possession and manifest ourselves through the external, to your corresponding senses. And now, as change is visible in everything, so likewise it has its effect upon our understanding. Many, to-day, realize the fact of the existence of the dear ones who have gone before, although that which was external while here upon earth, has passed from the sight, externaly; yet with the spiritual sense, they are conscious of their existence, and when all become like unto them, the *great change* called death will be but as the closing of the external senses of the medium. Hence, there will be no sorrow on the part of dear ones left, no more than to you and others, as you witness the change produced upon mediums when we approach to manifest ourselves to you, or the change which you behold upon anything else in nature.

QUESTIONS BY MR. MEEKINS, FROM NEW YORK.

Q. Does a medium have greater power who has a healthy physical organization, than one who is physically weak?

A. Greater powers for their own happiness, but not greater for tests and the control of spirits. You will agree with me when I say that most individuals who have large physical development have strong will powers also, and you will see it manifest in every-day life, and if spirits control such bodies, they have the harder work to overcome all obstacles in the way of controling. The more negative the subject, the easier it is to control. We have here before us two persons; the one, [pointing to Mr. Clark] strong and muscular, the other spare and thin; both positive, and in words they would show it about equally. One would fight while the other would consider it beneath his dignity. A spirit to control either, would find it a very difficult task, that is, if they undertook to control them physically as well as spiritually, yet both alike are very impressional. This one on my left would say, "I don't know where the —— I got the thought from." The other one, on the right, would say "It came with the velocity of lightning, and I cannot tell where I got it. It came, and I expressed it." [Spirit addressing Mr. Clark.] You can devise, but you cannot execute. Your case is like many others, who can invent or project, but seldom can carry into execution. You are one of those who are easily impressed to think, but not to carry your thoughts into execution.

QUESTION BY MR. MEEKINS.

Q. Where is the spirit of the medium whom you control?

A. We take possession of the external senses of the medium, which are closed as in sleep, through those external senses we speak. We address like senses of those who are present. We answered this question a few days since.

JAN. 18th 1869.

The medium addressed Mr. Clark, late of Syracuse, New York, saying:

An old gentleman stands by the side of you. He is apparently a part of you. The only peculiarity that I see about him, is on the top of his head. The medium's hand was placed on the top of her head.

You seem to be a part of him, a part of his life, his soul. Physically and mentally, you seem to be alike. He is often with you, and yet you see him not.

The cause of his being with you, is sympathy for you. You think most of him, and he thinks most of you. I think he is your father. I am shown the peculiarity of the appearance of the top of his head. It seems to be something growing upon the top of it.

QUESTION BY MR. CLARK.

The spirit described, I think, is my father.

Q. Will the spirit particularly describe that peculiarity on his head?

A. There seems to be something on the top of the head; an appearance of being rounded up; an unusual elevation.

Mr. Clark said: That is true. He had a wen on the top of his head; he had it cut out once when he was nearly sixty years old. He used to comb his hair so as to cover it up." His head looked as has been described: [The medium, nor any one present knew anything about the spirit described, excepting the person whose father was described, and he is not a Spiritualist. He casually happened to be present at the seance. Reporter.]

EMMA—AMANDA.

Father, I know what you have said, and so many times—you have repeated the same thing, that if I, your child, that was dead to you—dead to the world, would only come and give her name, age and time of her death, that then you could believe in a hereafter, and in the communion with those who are dead to the world. If you could know of my anxiety to give this to you, and how many, many times I have tried, you would see that it is not with ease that I have accomplished the task. You called me Emma, for you did not like the name "Amanda," yet mother did. You said it was too long. You said, also, that no just God would take me from you, and that no God that possessed infinite power would desire to call one so young away from the pleasures of earth. You know that I was but fifteen years of age in May, before I died, in August. "Strange," you said, "that she could not be cured."

As I sit here, I can feel the same feelings that I had when I first took sick. The longer I stay, the more I can feel them. I must not forget to tell you when I died, for that is one of the things which you desired me to tell. It was August the 10th, 1863. I had so much to say, and now I can hardly think of anything.

Oh, I well remember I was named for my grandmother—not yours, but Ma's mother. Your name I remember too; it was William. Ma's name was Eleanor. Those names were some of the first things that I remember you trying to teach me. I can't stay longer at this time, but I have done what you said, and a part of that which I wished myself to do.

Good bye, but I will ever be with you.

Phenomenal.

Seeing Spirits.

BY J. B. CONKLIN, MEDIUM.

I am not of the number who believe that spirits are seen as frequently as some mediums suppose; yet, I believe that mediums do, when the conditions are favorable, see the denizens of the spirit world. I know that I have on several occasions, seen a spirit and I purpose now to narrate in as simple, clear and concise a manner as possible, a case which I experienced about eighteen months ago.

During the day and evening to which I shall refer, I had been unusually exercised mediatorially, and after my regular hours for receiving visitors were over, feeling somewhat fatigued, I prepared for retiring to bed earlier than was usually my habit. I locked the door, took off my boots and arranged things generally for retiring. I then seated myself on the lounge, intending to sit a few moments passively, hoping that some of my spirit friends would remain with me a little while, and impart to me some of their magnetism, as they had often done so, on like occasions, at my request.

After sitting, perhaps, ten minutes in a negative state, I arose and commenced to undress. While in the act of taking off my coat, I was somewhat startled by seeing a man dressed in black, standing on the top of the table—the one I have used as my circle table since I have been a public medium—looking me directly in the face.

My first impression was, that some friend had entered the room unseen by me, and was trying to excite my fears. I hastily said "You appear to be occupying an elevated position!" and as I spoke, I walked to the door and finding it locked, returned to the lounge and again seated myself, intending to keep cool and see what my elevated intruder wanted.

He continued to stand upon the table with his large blue eyes fixed on me, as if to penetrate my very thoughts. In person, he was about my own age and stature. I thought I could detect a family resemblance in him. I felt a consciousness that I knew him—that he was an old acquaintance, yet, I could not then, nor have I ever been able since, to tell who he was, or where I had ever seen him before. I would here state, that up to this time, I was as self-possessed as I ever was at noon day in company with friends in the body.

The reader may say, as many have stated who have heard me relate this manifestation:

"You were entranced, or psychologized, and *thought* you saw a man."

Well, if any who read this come to the same conclusion, I can only answer as I have done before, viz:

"If hearing, seeing and feeling are not conclusive proofs to a person that he is in his *normal* state, then we can have no evidence that we are ever awake."

The noise of the omnibuses and other vehicles as they passed and repassed the building, was distinctly heard, two gas lights in the room, in full blaze, were seen, and the heat from them felt by me. I again addressed the man in these words,

"Who are you? Do you want anything? Can I do anything for you?"

I now fully believed that the object before me was a spirit; yet I was as calm, and as much at ease, as if no man stood there. There was no reply given to my questions, and I continued to look at him wondering how much longer he intended to remain in that position. I was not kept long in suspense, for soon his countenance began to change from that of a healthy, living person, to that of a dead body. The change was almost instantaneous. Suddenly the body fell with considerable noise upon its back on the table, and lay to all appearance perfectly dead. The table was not as long as the body, consequently both legs hung over the end. Seeing this, I deliberately left my seat, went to another part of the room, and took a small table and placed it against the end of the other on which the body lay, and then with as much composure as if the man were asleep, I took hold of the legs and laid them on the smaller table, and resumed my seat on the lounge.

Five minutes perhaps, elapsed, during which time, I was meditating what I should do with the body, for it seemed to me then, impossible that so real a lump of human flesh, could evaporate into air. While such thoughts were passing in my mind, I noticed the right hand of the man begin to move, slowly at first, then faster and faster, (the same as a medium's hand moves when exercised by a spirit to write,) until it moved with the velocity of lightning. Instantly a thought flashed across my mind, that the man wanted to write. At this stage of the exhibition, I really thought that the body was flesh and blood, so tangible had it felt to my touch, when I placed the legs on the small table. This is a parallel case to the California manifestations, thought I. I'll get a pencil and paper, and see if he will write. I got up, went to my desk, obtained some paper and a pencil, and turned around to place them in the man's hand, when lo! there stood the man, upright again on the table. I confess that this last movement startled within me the exclamation, "Good God, what next!"

I staggered back, and fell, rather than seated myself on the lounge. In a few moments, however, my self-possession returned, and I waited with deep interest, the further movement of my spirit visitant, for I again felt impressed that it was a spirit. Presently I saw a dark vapor, envelop the table, and the lower extremities of the man. The vapor was not thick enough to conceal his legs, and I could still discern their outlines. Gradually the vapor began to rise upward, and soon reached his arm-pits, when it ceased to ascend. I could see the lower part of the body only as an object could be seen through thin smoke. The face, shoulders and arms, were clearly visible. While gazing intently upon his face, it suddenly began to decompose and piece after piece of the cheeks dropped down on the table with a dead, muffled sound, rolled off, and fell down near the feet, desappearing as soon as they reached the floor. No language can describe the disgusting appearance the face presented, nor can I describe my sensations while looking at this revolting picture. In this way, all the flesh on the face, shoulders and arms dropped off and disappeared, leaving nothing but a ghostly skeleton except the hair, which remained on the head. Just at this moment, I heard some one coming up the stairs. I supposed it a docter who occupied the back rooms on the same floor with me. I was on the point of calling to him to come into my apartment, when I noticed the dark vapor which enshrouded the lower part of the man, beginning to disappear, and I felt strongly impressed not to speak or move. Gradually the dark vapor disappeared and a bright heavenly halo illumined the table dazzling to my eyes, and I closed them, placing my hands over them. While in this position I heard the doctor knock at his door and in answer to his wife's question, whether it was he, say:

"Yes, open the door."

I looked again, and there stood—not the disgusting figure I had last seen, but a man dressed in the plain garb of the Quakers, smiling with a heavenly countenance upon me. I instantly jumped up, exclaiming:

"Oh, it is friend Fox!" and ran to embrace him, but he had disappeared, and I was alone.

New York, Jan. 15th 1869.

☞ A new volcano has been discovered in the moon—inaccessible to tourists at present.

WOMAN'S SPHERE—Hem-is-sphere.

Our Children.

"A child is born; now take the germ and make it
A bud of moral beauty. Let the dews
Of knowledge, and the light of virtue, wake it
In richest fragrance and in purest hues;
For soon the gathering hand of death will break it
From its weak stem of life, and it shall lose
All power to charm; but if that lovely flower
Hath swelled one pleasure, or subdued one pain,
O who shall say that it has lived in vain!"

WATCH, MOTHER.

Mother, watch the little feet,
Climbing o'er the garden wall,
Bounding through the busy street,
Ranging cellar, shed and hall.
Never count the moments lost,
Never count the time or cost;
Laughing, bustling all the day,
Guide them, mother, while you may.

Mother, watch the little hand
Picking berries by the way,
Making houses in the sand,
Tossing up the fragrant hay,
Never dare the question ask,
"Why to me the weary task?"
These same little hands may prove
Messengers of Light and Love.

Mother, watch the little tongue,
Prattling eloquent and wild;
What is said and what is sung
By the joyous, happy child.
Watch the word while yet unspoken,
Stop the vow before 'tis broken;
This same tongue may yet proclaim
Blessings in a Saviour's name.

Mother, watch the little heart,
Beating soft and warm for you;
Wholesome lessons now impart;
Keep, O! keep that young heart true.
Still, extracting every weed,
Sowing good and precious seed,
Harvest rich you then may see
Ripen for eternity.

[From The Church Union.]

Spain—Granda—Gypsies.

Let it not be supposed that the Alhambra is the only lion in Granada. The Vermillion Towers, the Groves of the Alhambra, the Cathedral and modern city the Albaycin, or old city, and the Gypsies would make any place famous.

The Alhambra Groves occupy the valley between the Vermillion Towers and the Alhambra. They are a dense wood of lofty elms, whose branches and leaves so thickly interlace that the rays of the sun cannot penetrate them. Three roads lead through them, one for carriages and two for pedestrians. A rich verdure covers the ground, refreshed by numerous rivulets, that murmur through the thickets or fall in beautiful cascades upon a terrace. Near the summit of the hill is the fountain of Charles V., from which a bird's-eye view may be had of the ascent through the groves. Seats are provided at various points by cool springs and fountains, where the traveller may refresh himself, lulled by the melody of nightingales, with which the groves abound. In reference to the habits of this bird an incident occurred while strolling through the groves of the Generalife. My guide stooped down at various points and brushed his fingers upon the earth; when we were out of the way a few rods, a nightingale would come down and scan carefully what had been done, searching perhaps for something to eat. They are very shy, but evidently had an eye upon us, although one might not see them. Tamed, they sing very sweetly in cages.

The Vermillion Towers (so called from their color) crown the eminence south of the Alhambra. They are of great strength, and more nearly overhang and defend the modern city than does the Alcazaba of the Alhambra. They date before the Moorish era, but whether of Roman or Phœnician origin is unknown.

East of the Vermillion Towers is the Field of Marytrs, where were buried the Christians who suffered martyrdom under the Roman emperors. It has been beautifully ornamented by a liberal and public-spirited gentleman, and commands a charming view of the delightful rambles along the Henil.

In passing from the towers toward the Field of Martyrs, we encountered the Gypsies who inhabit that quarter. The sun was hot and they were lying in the shade of the walk. The sight of strangers aroused them, and they immediately crowded around us. Young men, women and children, all in ragged costumes, with swarthy complexions, long, matted, black hair and flashing eyes. They are the most importunate beggars, and are rather too numerous and excitable to be repulsed roughly. Fortune-telling and dancing are their leading attractions, and several of both sex quickly arranged themselves in the centre of the group for a dance. Each tried to show off his best points. They glided, whirled tumbled, crossing and recrossing and tossing arms and legs in wild confusion, but still with method in their madness. One young fellow prided himself upon touching the mandoline, to which they danced, and joining in the dance with a bottle full of water on his head. We distributed a small amount of money among them and passed on, but no amount will satisfy them. Some of them followed a long distance, and children beset us at every point. The appearance of some is exceedingly picturesque. We met an elderly man, tall, and straight as an arrow, staff in hand, and his upper garment inwrought with various mystical devices, as suns, crescents, snakes, etc., and fringed with metalic trinkets, such as fish and other small animals. There was something impressive, almost weird in his looks, voice and manners. The artist with me engaged him to set for his portrait, and an admirable study he was. Near him we met some young women, who proposed the inevitable dance.—Their movements are peculiarly sensuous and fascinating. Every muscle of the body seems called into play, obedient to real or feigned impulses, with which the spectator involuntarily sympathizes. To these natural charms the Andalusian maiden adds the grace of culture.

The Gypses of Granada are very numerous, and occupy principally the side of the hill above the Dano and opposite the Alhambra, where they burrow in caves. This quarter is one of the lions of Granada, and a walk through it is very interesting. It is not quite safe for a stranger to venture alone there, and it is important to have a guide who understands their customs and can have access to their abodes.

The side hill is thickly overgrown with prickly pear and aloes. Paths wind among this vegetation, leading to the entrances of caves which they inhabit. Their dwelling consists of a chamber, say twelve or fifteen feet square, with a hole usually through the earth above serving as an outlet for smoke. Their household furniture is hardly worth the name, and they are not proverbial for neatness. They have no regular employment, and the mass of them are accustomed to strolling about the country, thieving, begging and fortune-telling. Our guide had the *entree* to most of their abodes, and they greeted him and received us pleasantly. The prospect of a gratuity seemed to be the charm that smoothed our way. The little black-eyed fellows were as lively as crickets. We made quite a general survey of their quarters—a curious and interesting study.

The Gypsies here are called Gitanos, both terms a corruption, probably of Egyptians which these people profess to be. Their origin is Oriental but in what particular country is unknown. They may have come from the bank of the Nile, driven out perchance by some Pharaoh, or from the Zinde in India, as in many parts of Europe they are called Zungari. The Gitanos in Spain may have had a different origin from the Zingari, as they are said to differ in language. However much they may differ in this respect, all are alike in their romantic habits. They are outcasts. Ishmaelites, with every man's hand against them, and they against every man: they have no recognized religious belief, but are remarkably superstitious and are wonderful adepts in imposition and humbuggery. I passed a crowd once at the corner of a street, and saw within the ring a man with a small bird in a cage upon a table, and a box before it with compartments of various colored cards. It was a species of fortune-telling. Handing my copper to the performer, he opened the door of the cage and give the signal to birdie. Out it hopped, selected one of the cards and held it in his bill until I took it. The inscription, in Spanish, was complimentary, and about as explicit and satisfactory as fortune-telling in general. The bird of course selected from the various parcels of cards according to the requirements of the case, as indicated by its master.

Correspondence in Brief.

Samuel Britain, Hardwick, Northern Vermont:

We are having some good times in many towns. The good cause of progression is onward and upward. We are, and have been for some five or six weeks, enjoying the labors of Leo Miller. He is a good medium, and as the old saying is, "He is a whole team and a horse to let."

We have a society in this town (Hardwick,) and one in Morristown, the adjoining town to Hyde Park, (where you, my dear brother, commenced, as I understand, the practice of law over thirty-two years ago.) They have a good society, and lots of believers. Bro. Stiles, and brother Leo Miller, have done a great work. Danville Glover's understanding of the authority of the Bible, stands in the way of the Spread of truth and science.

If any one speaks a word against the infallible authority of any thing in the Bible, they will look at you and start from you with much horror, and no one can reason one word with them. Our mediums have but seldom spoken one word upon the origin and use of the book we call the Bible. It is almost impossible to approach this subject. I think we are doing a good work in this direction; the good work is going on all over the world.

My dear brother, be not discouraged, a good time is coming.

Mrs. Mary Marble, of Frankford, Berlin county, Michigan, writes:

Brother, within you will find the remittance due on the JOURNAL. Hoping you have not sustained any injury by our remissness in not sending in before, we will try to be more prompt in sending our dues. We do not mean to rob our printer, we love the JOURNAL and its teachings, and mean to help sustain them. Perhaps it would not be amiss in me to tell you that I am being developed as a medium, and hope to do good work for suffering humanity. I have the promise made me to become a lecturer and healer. May the promise be fulfilled, is my constant prayer.

Mrs. M. G. Robinson, of Crowford county, Illinois:

I am a reader of your RELIGIO-PHILOSOPHICAL JOURNAL, and I noticed something in the last number, from Mrs. Mary J. Colburn,

"A few words to the Spiritualists of the West," was the way it was headed. Now, I am a Spiritualist and am living in the West, and quite in the wilderness, and quite alone, too, as there are no Spiritualists near.

Mrs. Colburn says, "Where two or three can, let them gather together." I would like for you or sister C., to tell me what I can do for the cause, as sister C., says, "I am standing idle." Sitting with folded hands, and I want to be up and doing. My husband does not believe in Spiritualism, and my neighbors do not, and when I say anything about it, they all think me crazy; and I cannot hold circles alone, so I would like to know from some one what to do.

I can say truly, your JOURNAL is the only companion I have.

I do not know why it is, but it seems this is the only place in the United States, that there are no Spiritualists or lecturers. E. V. Wilson was here last winter and lectured for us; the only one that ever lectured in this county.

J. W. Mathews, Heyworth, Illinois, writes in reference to his experience, and says:

BRO. S. S. JONES: My friends tell me that I am a very good speaker; yet I know very well that I cannot write an article suitable for publication unless critically examined by a competent person. However, in accordance with your offer to such blunderers, I wish to ask through the JOURNAL if any brother or sister has had an experience like mine. Often, when in a meditative mood, I suddenly hear my given name spoken plainly and distinctly and if I direct my attention thereto, immediately, some vivid impression is made upon my mind. After years of experience, I have learned to follow most implicitly, the impressions thus given, and I think any person may, by careful study, have a strictly impressional guide through every change of scene in every day life.

John Evans, Davenport, Iowa, writes:

Please find five dollars, and take out of it what I owe you (no deduction or advantage taken of your reduced prices,) for my paper. It is marked "27 June, '68." I want the paper for a year from that date. Then send me "Life's Unfoldings," and if you have any test medium near you, give the balance to him or her, to see if there is any word for me.

REMARKS. The first test medium that calls at this office will be entitled to the money above referred to.

LIST OF BOOKS AND ENGRAVINGS

for sale at this office. All orders by mail, with the price of books desired, and the additional amount mentioned in the following list of prices for postage, will meet with prompt attention.

	Price.—	Postage.
American Crisis, by Warren Chase	20	
Answers to Ever Recurring Questions, a Sequel to the Penetralia, by A. J. Davis	1.50	20
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Freeport Passenger	*9:00 a. m.	*3:10 a. m.
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Rockford, Elgin, Fox River and State Line	*4:00 p. m.	*11:10 a. m.
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Kankakee Accommodation	*4:15 p. m.	*9:10 a. m.
Hyde Park Train	*6:20 a. m.	*7:45 a. m.
" " "	*12:10 p. m.	*1:40 p. m.
" " "	*3:00 p. m.	*5:15 p. m.
" " "	*6:10 p. m.	*7:35 p. m.

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If faithfully taken, it is sure to give you relief. It is a powerful

Magnetic Vegetable Medicine!

Examining CLAIRVOYANTLY the system, we know the effect upon the organs and functions of the body. SPIRITUALISTS should seek relief from the proper channels. It is not in harmony with your faith to attempt to be cured by the old school of medicine, any more than to seek spiritual food for your inner life in the old religion. Cling to those of your faith in all things, dwell in love, and blending one with another, *for in union there is strength.* Then let us all work together in the spirit of *Love* and *Wisdom.*

Spirits can look into the system and see clairvoyantly the workings of the whole physical battery, as plainly as the mirror reflects your form, ought to be trusted by those accepting the philosophy before physicians in the form that have to depend upon the knowledge they receive by dissecting deceased forms and poring over medical works. **Progression in all things.**

The above medicine will be sent per Express on receipt of $1.50 per bottle. Also any of the following valuable magnetic preparations, at the same price per bottle:

Dr. William Clark's Magnetic Dysentery. Cholera Morbus, and Cholera Cordial.

Dr. William Clark's Magnetic Nervine,

for strengthening and equalizing the nerves and circulation.

Dr. William Clark's Magnetic Pulmonary Bronchial Syrup.

[illegible] the glands and tubes, clears the air cells and [illegible] the bronchial tubes from unhealthy mucus collections.

The above-named Syrups are put up in strong bottles, securely sealed and boxed, with full directions accompanying each kind.

Spirit Magnetic Vegetable Dysentery, Cholera-Morbus and Cholera Cordial.

Every person should have a bottle of this invaluable Cordial. Full directions accompanying each bottle suitable to the different stages of either of the above diseases.

For Cholera and Cholera-morbus give the Cordial as directed on the bottle, together with a tea of Chamomile flowers and sage, equal parts, steeped; continue same, in connection with cordial, until the patient perspires profusely. For dysentery, give the cordial as directed, together with cooling drinks—i. e. slippery elm or barley water. In all these cases keep the circulation rapid in the extremeties by rubbing, as directed on in label on the bottle.

PRICE, $1.50 EACH.

SENT BY EXPRESS TO ALL PARTS OF THE UNITED STATES.

Spirit Magnetic Anti-Bilious Sugar-coated Vegetable Pills

Invaluable to rouse the liver from torpid conditions, relieve obstructions of bile in the gall-bladder or its ducts; cures jaundice and inflammation of the stomach, which require the most speedy assistance. Where persons have been bilious for a long time they will have to continue these Pills until the membrane system is cleansed, by taking three or four Pills each night, as directed in label accompanying each package.

N. B.—The Magnetic Vegetable Syrup is advised to be taken at the end of two weeks instead of the Bilious Pills, taking three of the Pills once a week in connection with the syrup. By following this course the patient is sure to find speedy and lasting relief.

Spirit Magnetic Vegetable Cathartic Pills

Remove costiveness, indigestion, and correct the stomach and bowels.

Spirit Magnetic Vegetable Tonic and Strengthening Powders.

These powders are invaluable in all cases of debility and weakness of the blood; in consumption, dropsy, long continued ague, obstructed menses, &c.; may be taken twice a day with great benefit, by those taking the Magnetic Vegetable Syrup. Where the patient has no appetite, or feels generally debilitated, they enrich the blood, strengthen the system, give tone to the stomach, and restore the organs to their natural healthy condition.

Spirit Magnetic Vegetable Colic Pills.

These Pills cure the most distressing cases of colic. Rubbing the patient's back and extremities with mustard-water is advised in connection with the Pills as directed, especially in painters' colic.

The above named Pills and Powders are put up in packages with full directions accompanying each kind.

PRICE $1.00 EACH PACKAGE.

SENT BY EXPRESS.

SMALL PACKAGES 50 CTS. EACH.

Sent by Mail on receipt of Price, together with two red stamps.

Address

WM. G. CLARK, Room 5, 84 Dearborn St
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N. B.—If any desire to consult Dr. Clark's spirit, they can do so by calling on or addressing his medium.

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PRINCES SOVERIGN CURE FOR SCROFULA OF EVERY PHASE, Catarrh, Bronchitis, and all Blood Diseases, guarranteed by Natures Potent Remedials from Plants. All the pretended snuffs and inhalations have proven deceptive and temporary. Where can you see one patient cured by others? None such exist. And yet vile impositions are practiced daily. All Chronic Liver and Kidney diseases, Diabetes, Dyspepsia, Constipation, Heartburn, Piles, Rheumatism of three Kinds, Dropsy, Scrofulous Opthalmia, and Deafness, Nervous Debility, Cutaneous skin, Affections, and all other External and Internal Eruptive Maladies are permanently eradicated. Bottles Fluid or Boxes Root, Five and Six Dollars. Sent by Express. Medical Circulars 3 stamps, Treatise 25 cents.

WILLIAM R. PRINCE.
Linnean Nurseries, Flushing, N. Y.

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J. C. TAYLOR.
Ann Arbor, Mich.
No 3 vol. 5 13 wks.

Frontier Department.

BY .... E. V. WILSON.

From the Titusville Herald.

"FEED MY LAMBS."

IMPROVISED BY LIBBIE LOWE WATSON.

The following lines were written by one of our gifted sisters, once an able and inspired speaker, now a happy wife and mother, surrounded by loving souls from the summer land, as well as by constant, true and doting friends of the normal life. Long may she live to bless her mate, and cheer us with inspired words from the spirit world. Mrs. Watson, formerly Miss Libbie Low, now a citizen of Titusville, Pa., sums up as the fruits of Spiritualism thus: A true wife, a loving mother, a dutiful daughter, a kind friend and true woman, full of love and charity, mated with a noble man. They know their duty and do it.

Little one with tattered dress,
Shoeless feet and untrained tress,
Hugging close the tender form,
Which the thin arms cannot warm!
How the brown eyes brim and turn
As at every step and turn
Merry, merry Christmas toys,
Made for happy girls and boys,
Greet the wee one's wond'ring sight,
Till the little heart is light,
And the dark and dingy room,
Whose gaunt guests are ghostliest gloom,
With a slow and silent tread,
And the children's cry for bread!
Melt away from dizzy brain,
Leaving scarce a thought of pain!
How the sharp wind sighs and sings!
How it blows, and bites, and stings!
Still the wee one shivers there,
Where the Christmas things most fair
Overflow the windows wide,
Sparkling bright on every side!
Richly robed, the buyers come,
Filled with thoughts of those at home—
Many costly, worthless things,
Pulling at their purse's strings;
New appeals to love and pride,
While the little one outside,
Closely pressing window pane,
Brown eyes filled with shining rain,
Feels once more, tho' faint and far,
That this holy Christmas star
Yields for her no warmth or light,
Kindles not her life's long night!
And again the changeless gloom,
Of the little cheerless room,
Where no Santa Claus may come,
Calls her back; and now at last,
She has fluttered fair things past
With a backward look of [illegible]
At the dainty doll in blue;
And with cold arms, empty quite,
Save of rags she hugs so tight,
She has passed on out of sight!
Mother, in the costly dress,
Maiden, with the shining tress,
Pause a moment at the door
Through which Christmas glories pour
Let your sweet smile rest upon
That poor, sad-faced little one
See her not go thus away,
With no joy in Christmas day
Christ, the living, still commands,
Through his angels, "Feed my lambs!"

The Old Year.

Good bye, dear old fellow. You are now numbered with the past. You are a matter of history, common property. You are "reconstructed.." You are now the state of eighteen-hundred and sixty-eight, in the republic eternal. You take your representatives with you, and in the council of that government, the right of suffrage will be respected, and woman and man will sit down in council side by side, each working for the other's good, and both working for humanity.

Your earth life has been full of great results, and future generations will remember you in joy. Those of us you leave to the care and protection of your successor, will remember, that those who tried to destroy the Union, committed suicide in New York City, on the fourth of July, in the nomination of Seymour and Blair, and that your children buried the unsightly body, on the third of November. And while it is true, that we are compelled to wear mourning until the fourth of March, 1869, yet we feel that you have blessed us by leaving with us U. S. Grant, the hero of the rebellion, the people's favorite, our future captain, who in a few weeks will relieve Lieutenant Johnson, granting him a long absence, during which he may visit the old Tennessee home. Trusting he may play the role of "Moses," with more acceptability to his "colored friends," in Tennessee, than he has done in Washington, and here we leave him to take a back seat with the enemies of the Union.

The old year presents us U. S. Grant, as one qualified to manage our civil affairs, as well as he managed our military matters.

He gave us peace. May he give us financial success.

"Let us have peace," is your motto, and please, Mr. President, conclude your inaugural message with, "Let us have prosperity."

The New Year places in your hands a power more wonderful than ever a Ceaser held, or a Napoleon wielded. "*Veni, Vidi, Vici*," is as appropriate to you, as to a Ceaser.

The old year leaves the old world in unrest.—Spain has thrown off her allegiance to an adulterous and corrupt Queen, and the people are clamorous for a republican form of government.

The Great Powers are jealous of, and fear each other, and like five hungry dogs, are watching the Turk o-Grecian wrangle, and the question is not, whether the Turk will yield or the Grecian bend; but who in the future shall control the Hellispont.

"Do not take to much of that loaf," says Prusia; "nor you," says Napoleon the 3rd, "nor you, nor you," cries Johnnie Bull, and the Northern Bear, and "where is my part?" says Austria—"where?"

The Fenians are silent just now: but wait a little.

Rome trembles once more, for Garibaldi has blown his horn.

The old world and the new are at peace apparently, yet there is the Alabama afloat, freighted with knotty questions for the coming administration to solve. Trusting in the good sense of the President elect, and willingness of the people to do the right, we leave the matter in the hands of the future Secretary of State.

Spiritualism, always grand and noble, has identified itself with the year's record, by organizing under the name of the "American Association of Spiritualists," and as such, will move on through time into eternity. The old year will be remembered for this act, if for no other. But as we are going to have our say on organization ere long, we lay the A. A. of S. aside for the present.

Woman by act of Congress has been elevated to equality with her brother man, so far as pay is concerned, when in the employment of the government.

"The word "white" has been stricken out of the constitution of the State of Iowa, and such should be the case in every state of the union. Reconstruction has proceeded well in its work. Telegraph connection with all the world has been accomplished; railroads extended and completed; school systems improved; woman elevated in a social point of view, and we await an abundant harvest. And yet it is true that, in the management of matters generally, the old year has been somewhat unpleasant. The bowels of the earth have been somewhat disturbed, and in her spasms has swallowed up cities and towns, and shaken others into ruins.

"My blood got up a little and I was compelled to let it flow on one or two occasions. Mentally, I have maintained my equilibrium, and as I complete the circle, and swing off into the lap of eternity, I feel that I have done my work well, and bid you good-bye, by introducing my successor, "Eighteen hundred and sixty-nine," a fine young fellow, holding in his right hand, the RELIGIO-PHILOSOPHICAL JOURNAL, and in the left, the BANNER OF LIGHT, and as he is a member of the American Association of Spiritualists, I will away for my time has come. Good night."

Good night, dear old year. You leave us full of joy, and the stars are shining brightly—your last hours are full of sunshine and glee. Good bye.

Our Work for 1868. From our Diary.

We have visited the states of Missouri, Iowa, Kansas, Nebraska, Wisconsin, Indiana, Ohio, Pennsylvania, New York, Kentucky and Illinois, in each of which, we have lectured to good and appreciative audiences.

We have traveled fifteen hundred miles by steamboat, over five thousand by railroad, five hundred by stage coach and open wagon, and not a little on foot.

We have lectured three hundred times during the year and gave thousands of identified tests.

We have had more than we could do, and have been well paid for what we have done.

We are easily pleased: sleep anywhere, and on anything; in a wagon, bed or a parlor, on a plank, or a feather. Eat anything, from a frog to an elephant, and love everybody, from God to the Devil.

We are organized, constructed, consequently don't mean to be re-constructed. We accept organization as a necessity; but, we have one on broad and liberal grounds.

"We am a Spiritualist" in the sun-shine or the storm. It is our light, our joy. We know we live here and hereafter, and last night, we bid the old year good bye, amid the ringing of bells and merry raps by spirit hands and fingers many. And when the chimes of mid-night ceased their music peals, we grasped the hand of the New Year in the early morn and bid him welcome here—welcome hour, sweet year of sixty-nine. We greet thee as the noblest and best of time.

And now, dear friends, we send you greeting: we are ready to continue our meetings, trusting that the year 1869, will unite us in the good work before us, and that we may meet this year in our National Councils, full of the spirit of wisdom and truth.

Brothers and sisters, what say you. Shall we unite, and under our new organization, become a mighty power to do good?

Wishing all, both friend and foe, a joyous and happy new year, we bid you welcome, new year, and you, good bye, dear and faithful old friend.

Buffalo, Jan. 1st., 1869.

Investigator.

"I am an investigator," said Mr. B., to us not long ago.

"Why, B., you told us that ten years ago, and are we to understand that during those long, long years, you have made no progress, reached no conclusion? Why, man what have you been about?"

"Well I have been moving around," he said, "doing this and that, sometimes one thing then another."

"Look here B., fifteen years ago, on the 23rd of last August, we heard for the first time a spirit rap. In six days we were a Spiritualist, for we met facts. Matter became intelligent, mind was quickened, new thoughts came to our soul, and we were born again, and ever since Spiritualism has been investigating us, and we have become pretty throughly invested, and our investment has proved a blessing."

"Well you know that I never jump at conclusion," said B.

"We know, brother B., that you never jump at conclusions, until they become popular, and then you jump into them, instead of at them.—Take our word for it, let Spiritualism become popular and your investigations will cease, and you will become a Spiritualist. The fact is, brother B., you are an investigating skulker, a spiritualist at heart, but afraid to come out and say so. You pay first-class fare in the theological car and spunge your seat, and get a free ride on our spiritual rail-road, and we have now come to the switching-off place, and you must change cars. Now be a man. Pay your fare to us, if you ride with us, or occupy the seat you have paid for. Your ticket is not current on this road. Pay your fare, and become publicly, what you are privately.

Testimony of Father Weninger, a Catholic Priest.

On the evening of Friday, December, 11th 1868, Father Weninger, a German Catholic Priest delivered a discourse on the doctrine of angel ministry, in St. Amee's Church, Batavia St. Buffalo, N. Y.

He said: "In my travels as a missionary, I am protected by my guardian angels, and I continually behold the spirit of my deceased mother before me, even now, while addressing my congregation."

We are in possession of testimony in writing from parties living in Buffalo, sustaining the above statement. Is it any less a spiritual fact because it comes from a Catholic Priest? We trow not. Therefore, one more witness is added to the hosts who know that their Redeemer liveth.

We now have the bible, history, science, and experience, all testifying to the truth of Spiritualism

Come in, Reverend sir. Come in out of the cold, take a seat and make yourself at home. Only lay aside your authority as called of God, and we will extend the hand of welcome to you, and bid you God speed in the work of truth.

Come one, come all, and accept the truth: for christianity, according to orthodox deductions, is a failure

The world is worse to day than at any time before in its history.

◆

An ardent youth was poisoned the other day by the cosmetic bloom which his lips absorbed from the lips of his sweetheart.

NOTICE OF MEETINGS.

BOSTON.—MERCANTILE HALL.—The First Spiritualist Association meets in this hall, 32, Summer street. M. T. Dole, President; Samuel N. Jones, Vice President; Wm. Dunckles, Treasurer. The Childrens' Progressive Lyceum meets at 10 A. M. D. N. Ford, Conductor; Miss Mary A. Sanborn, Guardian. All letters should be addressed to Charles W. Hunt, Assistant Secretary, 51, Pleasant street.

MUSIC HALL.—Lecture every Sunday afternoon at 2½ o'clock, and will continue until next May under the management of L. B. Wilson. Engagements have been made with able, normal trance and inspirational speakers.

SPRINGFIELD HALL.—The South End Lyceum Association have entertainments every Thursday evening during the winter at the Hall No. 80, Springfield street. Children's Progressive Lyceum meets every Sunday at 10½ A. M. A. J. Chase Conductor; J. W. McGuire, Assistant Conductor; Mrs. M. J. Stewart, Guardian. Address all communications to A. J. Chase, 1071 Washington street.

UNION HALL.—The South Boston Spiritual Association hold meetings every Sunday at 10½ and 7½ o'clock. Mr. Keene, President; R. H. Gould, Secretary; Mary L. French, Treasurer.

TEMPERANCE HALL.—The first Society of Spiritualists hold their meetings in Temperance Hall, No. 5 Maverick square, East Boston, every Sunday, at 3 and 7 P. M. Benjamine Odiorne, 91, Lexington street, Corresponding Secretary. Speakers engaged, Mrs. Fannie B. Felton, during January: Mrs. M. Macomber Wood, during February: Mrs. Sarah A. Byrnes during March; Mrs Juliette Yeaw during April; J. M. Peebles during May.

WEBSTER HALL.—The First Progressive Lyceum Society hold meetings every Sunday at Webster Hall, Webster street, corner Orleans East Boston, at 3 and 7½ o'clock, P. M President, ——; Vice President, N. A. Simmons; Treasurer, O. C. Riley; Corresponding Secretary, L. P. Freeman; Recording Secretary, H. M. Wiley. Lyceum meets at 10½ A M. John T. Freeman, Conductor; Mrs. Martha S. Jenkins Guardian.

Des Moines, Iowa.—The First Spiritualist Association meet regularly for lectures, conferences and music each Sunday, in Good Templar's Hall (west side) at 10½ o'clock A. M., and 7 P. M. Children's Progressive Lyceum meets at 1½ P. M. B. N. Kinyon, Corresponding Secretary.

Battle Creek, Mich. The Spiritualists of the First Free Church, hold meetings every Sunday at 11 A. M. at Wakelee's Hall. Lyceum session at 12 M., George Chase, Conductor; Mrs. L. E. Bailey, Guardian of Groups.

MILAN, O. Children's Progressive Lyceum meets every Sunday, at 10½ o'clock A. M. Conductor, Hudson Tuttle; Guardian, Emma Tuttle.

ATHENS, MICH.—Lyceum meets each Sabbath at 1 o'clock P. M. Conductor, R. N. Webster; Guardian of Groups, Mrs. L. B. Allen.

MONMOUTH, ILL.—Lyceum meets every Sunday forenoon. About one hundred pupils. J. S. Loveland, Conductor; D. R. Stevens, Assistant Conductor; Helen Nye, Guardian of Groups.

YATES CITY, ILL.—The First Society of Spiritualists and Friends of Progress meet every Sunday for conference, at Long's Hall, at 2½ p. m.

ROCKFORD, ILL.—The First Society of Spiritualists meet and have speaking every Sunday evening at 7 o'clock, at Brown's Hall Lyceum meets at 10 o'clock, a. m., in the same hall. Dr. E. C. Dunn, conductor; Mrs. M. Rockwood, guardian.

CHARLESTOWN.—The First Spiritualist Association of Charlestown Hold regular meetings at Central Hall, No. 25 Elm street, every Sunday at 2½ and 7½ P. M. Children's Lyceum meets at 10½ A. M. A. H. Richardson, Conductor; Mrs. M. J. Mayo, Guardian.

The Children's Progressive Lyceum meets every Sunday at 10½ A. M., in the Machinists' and Blacksmiths' Hall, corner of City Hall and Chelsea street, Charlestown. Dr. C. C. York Conductor; Mrs. L. A. York, Guardian. Social Levee every Wednesday evening for the benefit of the Lyceum.

CHELSEA.—The Associated Spiritualists hold meetings at Fremont Hall every Sunday afternoon and evening, commencing at 3 and 7½ P. M. Admission—Ladies, 5 cents; gentlemen, 10 cents. Children's Progressive Lyceum assembles at 10½ A. M. Leander Dustin, Conductor; J. S. Crandon, Assistant Conductor; Mrs. E. S. Dodge, Guardian. All letters addressed to J. H. Crandon, Cor. Sec.

The Bible Christian Spiritualists hold meetings every Sunday in Winnisimmet Division Hall, Chelsea, at 3 and 7 P. M Mrs. M. A. Ricker regular speaker. The public are invited Seats free. D. J. Ricker, Sup't.

WORCESTER MASS.—Meetings are held in Horticultural Hall every Sunday afternoon and evening, at 2 and 7 o'clock. Children's Progressive Lyceum meets at 12 o'clock every Sunday at the same place. E. R. Fuller, Corresponding Secretary and Conductor of the Lyceum; Mrs. M. A. Stearns, Guardian.

PROVIDENCE, R. I.—Meetings are held in Pratt's Hall, Weybosset street, Sundays, afternoons at 3 and evenings at 7½ o'clock. Progressive Lyceum meets at 12½ o'clock. Lyceum Conductor, J. W. Lewis; Guardian, Mrs. Abbie H. Potter.

HARTFORD, CONN.—Spiritual meetings are held every Sunday evening, for conference or lecture, at 7½ o'clock. Children's Progressive Lyceum meets at 3 P. M. J. S. Dow, Conductor.

PORTLAND, ME.—Meetings are held every Sunday in Temperance Hall, at 10½ and 3 o'clock.

BANGOR, ME.—Spiritualists hold meetings in Pioneer Chapel every Sunday afternoon and evening. Children's Progressive Lyceum meets in the same place at 3 p. m. Adolphus J. Chapman, Conductor; Miss M. S. Curtiss, Guardian.

HOULTON, ME.—Meetings are held in Liberty Hall, (owned by the Spiritualist Society,) Sunday afternoons and evenings.

NEW YORK CITY.—The Society of Progressive Spiritualists hold meetings every Sunday, in Everett Hall, corner of thirty-fourth street and sixth avenues, at 10½ a. m., and 7½ p. m. Conference at 12 m. Children's Progressive Lyceum at 2½ p. m. P. E. Farnsworth, Conductor; Mrs. H. W. Farnsworth, Guardian.

The First Society of Spiritualists hold meetings every Sunday morning and evening in Dodsworth Hall, 806 Broadway. Conference every Sunday at same place at 2 p. m. Seats free.

RICHLAND CENTER, WIS.—Lyceum meets every Sunday at half past one at Chandler's Hall. H. A. Eastland, Conductor. Mrs. Delia Pease, Guardian.

MANCHESTER, N. H.—The Spiritualists hold meetings every Sunday, at 10 A. M. and 2 P. M, in the Police Court Room, Seats free. R. A. Seaver, President; S. Pushee, Secretary.

Terre Haute, Ind.—The Spiritualist Society of this city have located Bro. J. H. Powell, formerly of the "SPIRITUAL TIMES," London, for the year 1869. J. H. Stanly

LYNN, MASS.—The Spiritualists of Lynn hold meetings every Sunday afternoon and evening, at Cadet Hall.

Chicago Liberal and Spiritual Associations meets every Sunday at Crosby's Music Hall, at 10:45 and 7:30. Conference at 12 M. Clair R. DeVere speaks for December. All communications to be addressed to— J. SPETTIGUE, Pres.

NEW YORK.—The Friends of Humanity meet every Sunday at 3 and 7½ P. M., in the convenient and comfortable hall; 270 Grand street, northeast corner Forsythe, 2d block east of Bowery, for moral and spiritual culture, inspirational and trance speaking, special test manifestations, and the relation of spiritual experiences, facts and phenomena. Seats free, and contribution taken up.

OSWEGO, N. Y.—The Spiritualists hold meetings every Sunday at 2½ and 7½ p. m., in Lyceum Hall, West Second, near Bridge street. The Children's Progressive Lyceum meets at 12½ p. m. J. L. Pool, Conductor; Mrs. S. Doolittle, Guardian.

The Spiritualists hold meetings every Sunday at Lamartine Hall, corner of 8th avenue and West 29th street. Lectures at 10½ o'clock a. m. and 7 p. m. Conference at 3 p. m.

BROOKLYN, N. Y.—The Spiritualists hold meetings at Cumberland street Lecture Room, near DeKalb avenue, every Sunday at 3 and 7½ p. m. Children's Progressive Lyceum meets at 10½ a. m. J. A. Bartlett, Conductor; Mrs. R. A. Bradford, Guardian of Groups.

Spiritual meetings for Inspirational and Trance Speaking and Spirit Test manifestations, every Sunday at 3 p. m., and Thursday evening at 7½ o'clock, in Grenada Hall (Upper room) No. 112 Myrtle avenue, Brooklyn. Also, Sunday and Friday evenings at 7½ o'clock, in Continental Hall, corner Fourth and South Ninth streets, Williamsburg. Also, Sunday at 3 and Tuesday at 7½ o'clock, in McCartie's Temperance Hall, Franklin street, opposite Post Office, Green Point. Contribution 10 cents.

CLEVELAND, OHIO.—The First Society of Spiritualists meet in Temperance Hall on Sunday, at 10 a. m. and 7 p. m. Lyceum meets at 2 p. m. Mr. George Rose, Conductor; Miss Clara Curtis, Guardian; T. Lees, Secretary.

BUFFALO, N. Y.—Meetings are held in Lyceum Hall, corner of Court and Pearl streets, every Sunday at 10½ a. m. and 7½ p. m. Children's Lyceum meets at 2½ p. m. N. M. Wright, Conductor; Mrs. Mary Lane, Guardian.

HAMMONTON, N. J.—Meetings held every Sunday at 10½, at Spiritualist Hall, 3d street. J. B. Holt, President; Mrs. C. A. K. Poore, Secretary. Lyceum meets at 1 p. m. J. O. Ransom, Conductor; Miss Lizzie Randall, Guardian of Groups. Lyceum numbers 100 members.

JERSEY CITY, N. J.—Spiritual meetings are holden at the Church of the Holy Spirit, 244 York street. Lecture in the morning at 10½ a. m., upon Natural Science and Philosophy as basis to a genuine Theology, with scientific experiments and illustrations with philosophical apparatus. Lyceum in the afternoon. Lecture in the evening at 7½ o'clock, by volunteer speakers, upon the Science of Spiritual Philosophy.

NEWARK, N. J.—Spiritualists and Friends of Progress hold meetings in Music Hall, No. 4 Bank street, at 2½ and 7½ p. m. The afternoon is devoted wholly to the Children's Progressive Lyceum. G. T. Leach Conductor; Mrs. Harriet Parsons, Guardian of Groups.

SPRINGFIELD, MASS.—The Fraternal Society of Spiritualists hold meetings every Sunday at Fallon's Hall. Progressive Lyceum meets at 2 P. M. Conductor, H. S. Williams; Guardian, Mrs. Mary A. Lyman. Lectures at 7 P. M.

VINELAND, N. J.—Friends of Progress meetings are held in Plum street Hall, every Sunday, at 10½ a. m., and evening. President, C. B. Campbell; Vice-Presidents, Mrs. Sarah Coonley and Mrs. O. F. Stevens; Corresponding Secretary and Treasurer, S. G. Sylvester; Recording Secretary, H. H. Ladd. Children's Progressive Lyceum at 12½ p. m. Hosea Allen, Conductor; Mrs. Porta Gage, Guardian; Mrs. Julia Brigham and Mrs. Tanner, Assistant Guardians.

BELOIT, WIS.—The Spiritualists of Beloit hold regular Sunday meetings at their church at 10½ A. M., and 7½ P. M. Lewis Clark, President; Leonard Rose, Secretary. Lyceum meets at 12 M. Mr. Hamilton, Conductor; Mrs. Dresser, Guardian of Groups.

ST. LOUIS, MO.—The "Society of Spiritualists and Progressive Lyceum" of St. Louis hold three sessions each Sunday; in the Polytechnic Institute, corner of Seventh and Chestnut streets. Lectures at 10 a. m. and 8 p. m.; Lyceum 3 p. m Charles A. Fenn, President; Henry Stagg, Vice President Thomas Allen, Secretary and Treasurer; Sidney B. Fairchild, Librarian; Myron Coloney, Conductor of Lyceum.

CLYDE, O.—Progressive Association hold meetings every Sunday in Willis Hall. Childrens Progressive Lyceum meets at 10 a. m. A. B. French, Conductor; Mrs. M. Morley, Guardian.

CHICAGO, ILL.—The "First Society of Spiritualists," resume their meetings for the fall and winter, in Library Hall. J. M Peebles, will lecture through September, Mrs. Nettie Coburn, Maynard, in October; Dr. N. P. Fairfield, in November. Hours of Meeting ten a. m. half-past seven p. m. Children's Progressive Lyceum meet immediately after morning service.

SPRINGFIELD, ILL.—Spiritualist Association hold regular meetings every Sunday morning at 11 o'clock, at Capital Hall, South West corner 5th and Adams street. A. H. Worthen President, H. M. Lanphear Secretary. Children's Progressive Lyceum every Sunday at 9 o'clock A. M. B. A. Richards, Conductor, Mrs. E. G. Planck, Guardian. Lecturers, Oct. 4th 11th and 18th, J. M. Peebles; Nov., Mrs. M. J. Wilcoxson.

RICHMOND, IND.—The Friends of Progress hold meetings every Sunday morning in Henry Hall, at 10½ a. m. Children's Progressive Lyceum meets in the same hall at 2 p. m.

LOUISVILLE, KY.—Spiritualists hold meetings every Sunday at 11 a. m. and 7½ p. m., in Temperance Hall, Market street, between 4th and 5th.

SYCAMORE, ILL.—The Children's Porgressive Lyceum of Sycamore, Ill., meets every Sunday at 2 o'clock, p. m., in Wilkins' New Hall. Harvey A. Jones, Conductor; Mrs. Horatio James, Guardian.

The Free Conference meets at the same place on Sunday at 2 o'clock p. m., one hour session. Essays and speeches limited to ten minutes each. Chauncey Ellwood, Esq., President of Society; Mrs. Sarah D. P. Jones, Corresponding and Recording Secretary.

ADRIAN, MICH.—Regular Sunday meetings at 10½ a. m. and 7½ p. m., in City Hall, Main street. Children's Progressive Lyceum meets at the same place at 12 m., under the auspices of the Adrian Society of Spiritualists. Mrs. Martha Hunt, President; Ezra T. Sherwin, Secretary.

LOWELL, MASS.—The Children's Progressive Lyceum hold meetings every Sunday afternoon and evening, at 2½ and 7 o'clock. Lyceum session at 10½ A. M. E. B. Carter, Conductor; Mrs. J. F. Wright Guardian; J. S. Whiting, Corresponding Secretary.

BRIDGEPORT, CONN.—Children's Progressive Lyceum meets every Sunday at 10½ A. M., at Lafayette Hall. H. H. Crandall, Conductor; Mrs. Anna M. Middlebrook, Guardian.

OMORO, WIS.—Children's Progressive Lyceum meets every Sabbath at 10 o'clock a. m. John Wilcox, conductor. Mrs Thompson, Assistant Conductor, Miss Cynthia McCann, Guardian of Groups.

THOMPSON, O.—The Spiritualists of this place hold regular meetings at Thompson Center. The officers are—E Hulbert, E. Stockwell, M. Hall jr, Trustees; and A. Tillotson Secretary and Treasurer.

LOTUS, IND.—The "Friends of Progress" organized permanently, Sept. 9, 1866. They use the Hall of the "Salem Library Association," but do not hold regular meetings. J. J. Gardner, President; Mrs. Carrie S. Huddleston, Vice President; F. A. Coleman, Secretary; D. A. Gardner, Treasurer; C. M. Huddleston, Collector.

MARO MANIE, WIS.—Progressive Lyceum meets every Sunday at 1 p. m., at Willard's Hall. Alfred Senier, Conductor; Mrs. Jane Senier, Guardian. The First Society of Spiritualists meet at the same place every Sunday, at 3 p. m., for Conference. O. B. Hazeltine, President; Mrs. Jane Senier, Secretary.

CARTHAGE, MO.—The Spiritualists of Carthage, Jasper Co., Mo., hold meetings every Sunday evening. C. C. Colby, Corresponding Secretary; A. W. Pickering, Clerk.

WILLIAMSBURG.—Spiritual meetings for Inspirational and Trance Speaking and Spirit Test manifestations, every Sunday at 3 p. m., and Thursday evening at 7½ o'clock, in Granada Hall (upper room) No. 112 Myrtle avenue, Brooklyn. Also Sunday and Friday evenings at 7½ o'clock, in Continental Hall, corner Fourth and South Ninth streets, Williamsburg. Also, Sunday at 3, and Tuesday at 7½ o'clock, in McCartie's Temperance Hall, Franklin street, opposite Post Office, Green Point. Contribution 10 cents.

SACRAMENTO, CAL.—Meetings are held in Turn Verein Hall, on K. street, every Sunday at 11 a. m. and 7 p. m. Mrs. Laura Cuppy, regular speaker. E. F. Woodward Cor'pnding Secretary. Children's Progressive Lyceum meets at 2 p. m Henry Bowman, Conductor; Miss G. A. Brewster, Guardian

ROCHESTER, N. Y.—Religious Society of Progressive Spiritualists meet in Schlitzer's Hall, Sunday and Thursday evenings. W. W. Parsells President. Speakers engaged, Mrs. Sarah A. Byrns, during Nov.; C. Fannie Allyn, during Feb. Lyceum every Sunday at 2 P. M. Mrs. E. P. Collins, Conductor; Miss E. G. Beebe, Assistant Conductor.

PLYMOUTH, MASS.—Lyceum Association of Spiritualists hold meetings in Lyceum Hall two Sundays in each month. Children's Progressive Lyceum meets at 11 o'clock A. M. Speakers engaged:—Mrs. S. A. Byrnes, Jan. 5 and 12; H. B. Storer, Feb, 2 and 9; I. P. Greenleaf, March 1 and 8.

FITCHBURG, MASS.—The Spiritualists hold meetings every Sunday afternoon and evening in Belding and Dickinson's Hall. Speaker engaged:—Mrs. C. F. Taber during January.

QUINCY, MASS.—Meetings at 2¾ and 7 o'clock P. M.—Progressive Lyceum meets at 1¾ P. M.

FOXBORO', MASS.—Meetings in Town Hall. Progressive Lyceum meets every Sunday at 11 A. M.

CAMBRIDGEPORT, MASS.—The Spiritualists hold meetings every Sunday in Williams Hall, at 3 and 7 P. M. Speaker engaged.

PUTNAM, CONN.—Meetings are held at Central Hall every Sunday afternoon at 1½ o'clock. Progressive Lyceum at 10½ in the forenoon.

MORRISSANIA, N. Y.—First Society of Progressive Spiritualists—Assembly Rooms, corner Washington avenue and Fifth street. Services at 3 p. m.

DOVER AND FOXCROFT, ME.—The Children's Progressive Lyceum holds its Sunday session in Merrick Hall, in Dover, at 10½ a. m. E. B. Averill, Conductor; Mrs. A. K. P. Gray, Guardian, A conference is held at 1½ p. m.

TROY, N. Y.—Progressive Spiritualists hold meetings in Harmony Hall, corner of Third and River street, at 10½ a. m. and 7½ p. m. Children's Lyceum at 2½ p. m. Monroe J. Keith, Conductor; Mrs. Louisa Keith Guardian.

WASHINGTON, D. C.—First Society of Progressive Spiritualists, meet every Sunday in Harmonial Hall, Pennsylvania avenue near corner of 11th street. Speakers engaged for Oct. Anna M. Middlebrook. Nov. Nettie M. Pease. Dec. Cora L. V. Daniels. Jan. N. Franke White. Feb. and March. Nellie J. T. Brigham. April James M. Peebles. May, Alcinda Wilhelm. Lectures at 11 a. m. and 7.30 p. m. Childrens Progressive Lyceum Geo. B. Davis conductor, Mrs. Horner, Guardian of Groups, Miss Maggie Sloan, Assistant Guardian of Groups. Commences 12.30 p. m. Conference Free Platform every Tuesday evening at 7.30 p. m. Sociables Thursday evening once in two weeks.

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